THE TEMPLE OF SOLOMON THE KING

BOOK II

The Scaffolding of the Temple
of
SOLOMON THE KING
and
The ten mighty Supports which
are set between the
Pillars of Death
and Life.

That which is below is like
that which is above, and
that which is above is like
that which is below, for the
performance of the miracles
of the ONE SUBSTANCE.

Hermes.

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THE PILLAR OF CLOUD

OBSESSED by the chimera of his mind, lost in the labyrinth of his imagination, man wanders on through the shadowy dreamland he himself has begotten, slothfully accepting or eagerly rejecting, but ever seeking some unobtainable freedom, some power which will release him from those shackles he has in his studied folly and capricious ignorance welded to his thoughts.

Nothing contents him, nothing satisfies him; if he is not weeping he is laughing, if he is not laughing he is weeping; he grumbles and applauds, despises and reveres, insults and beslavers, loves and hates, fingers everything in turn, and when he has nothing further to soil and to thumb-mark sits down and cries for the moon, or else like the dog in the fable seeing his own image in the river of his dreams, loses all he has in the vain attempt to grasp more.

Slave to his own tyranny, shrieking under his own lash, the higher he builds the gloomy walls of his prison the louder he howls "Liberty": freedom is what he craves, yearns, and strives for—freedom to leap into some miasmal bog and wallow. If he is a ploughman he wants more fields to till; if a physician, more bodies to cure; if a priest, more souls to save; if a soldier, more countries to conquer; if a lawyer, more wretches to hang. If he obtains "more," he grumbles

because it is "too much"; if he does not obtain it he continues to grunt and to growl, and the more he growls and grunts the more slavish he becomes, yet the freer he considers himself.

Once born he is carefully swaddled in the rags of Custom, rocked in the cradle of Caste, and nursed on the soured milk of Creed. And as with the individual so with the nation, the one or the many, it is taught to work its way into one narrow groove, and like the water in a drain or a gutter to flow for a time unobtrusively between dignified cobbles and over respectable cement, and then to vanish as genteelly as possible underground.

Sometimes there is a stoppage; too much filth has accumulated, and it refuses all conventional methods of being removed. Then comes a flood—a revolution—for a time there is a nasty mess, but soon the filth is washed away, and once again the drainage flows humbly down its customary gutter in the same old unobtrusive manner, between the same old cobbles, and over the same old cement until in time fresh filth silts up and there is more trouble and annoyance. "So runs my dream," and civilised man dreaming from his drain naturally pictures God as a kind of Omnipotent Sewer-Husher who everlastingly ought to trudge about with scoop, ladle, and rake, and keep gutters clean and drains in an inoffensive condition. So it happens that when gutters get blocked up and drains stink, the Free-thinker laughs and says: "You barmy fool, 'there is no sich a person'"; and when they don't, the Believer cries: "My poor benighted brother, 'He is like a refiner's fire and like Fuller's sope.'"

Compared to the civilised man, the water which flows

down the drain, the savage is like a mountain torrent cutting its own course amongst the hills and rushing on wildly yet wisely to the sea. No doubt, from the point of view of a sanitary engineer, the drain is more useful, more rational, altogether more proper than the wayward stream. But it is the rigid utilitarianism of this bread-and-water morality, this one-shirt-a-week thrift, this skimmed-milk philosophy, this cake-on-Sunday religion, and all the other halfpenny economies of a gluttonous mediocrity, that must be trampled under foot as if they were the very cockroaches of hell, before Freedom of even a protoplasmic kind can be brought to life. Better be a savage, a one-legged hottentot, better be anything than a civilised eunuch, a crape-capped "widder" in Upper Tooting lamenting her "demised husband" whilst she counts the halfpence he has left behind him in his trouser pockets. If there is going to be a flood, let it be grand, typhoonic, torrential; do not let others pass by us and say: "Really, my dear, what an insalubrious odour!"

The savage babe being born is taught the myths of his tribe, that uncorrupted are beautiful enough; the civilised child the myths of his nation, that corrupted are merely bestial, and are as rigid as the former are elastic. The savage youth passes through one great ordeal—the struggle with Nature; the civilised through another—the struggle with Reason. The one is taught the hero tales of his forefathers, the other the platitudes of the schools, which luckily are always a few decades behind the ideas current at his birth.

Few of us remember anything that happened during the first two years of our existence, and very little during the next two; thus it comes about that from two to four years of our

life are blank. Perhaps during these years of nothingness we see things as they are; however, civilisation touches us on the lips and we speak and forget all about them. Directly we commence to chatter, our preparation to take life seriously begins. Books are given us, and the great wide road of wonderment becomes narrowed to a straitened right-of-way down which it is a privilege and honour to pass. If we are wild, it is naughty; if wanton—immoral; in innocence we lisp the ten commandments on our mothers' knees, only to break them when we really know what they mean. Then comes manhood and its responsibility, marriage with its one pleasure and its forty thousand plagues, as Heine says.

Our birth is a matter of law or chance—equivalent symbols for the Unknown; once born, environment, circumstance, position, convention, education, all in their turn come forward to claim us and smother us in their bestial kisses. Yet like the streams and the gutters, the drains and the rivers, we all flow, roar, or trickle onwards to the same unknown sea from which we came. Sometimes Evolution flouts Ethics and we have floods, earthquakes, and the spouting of volcanoes; sometimes Ethics flouts Evolution and we are turned into artificial ponds and ornamental Serpentines; yet upon other times it hastens our course and gives us good Doulton-ware to flow through; all of us, nevertheless, whether we be tear-drop or Dead Sea, sooner or later get back to the ever-rolling ocean; and there shall we once again be wooed by the bright beams of the Sun, that relentless God who in his fierce embrace ever and again draws us up like some earthly concubine to his heavenly couch, only once more to be divorced by the malicious

winds and to weep through the storms of air. So the wheel of Time runs on through birth, death, and rebirth; and as we realise this we sink down in despair; and through our tears more clouds arise still further to obscure our path.

What is the use then of doing anything if we are but as drops of water which are splashed between the wanton hands of the Sun, the Wind, and the Ocean?—indeed the ways of God are inscrutable and past finding out. Thus the Unobtainable tempts us, and the little segments of God that we see become to us the fiercest and most terrible of the Dog-faced Demons which seduce us from the path. He is always at our elbow, whispering, tempting, jeering, advising and helping us; He it is that casts despair upon us when we have done nothing wrong, and elation when we have done nothing right; He it is who is ever rising before us like a mist to obscure our path or to magnify our goal; yet nevertheless He is not only the cloud but that ultimate fire—if we could only understand Him as He IS; Ah! my brothers, this is THE GREAT WORK.

Why does he do this and that, if he can do that and this? asks the Doubter. Because He chooses to, answers the Believer. But the man after God's own Heart thinks and reasons nothing, he feels there is neither doing nor choosing, and, dimly though it be, he sees that both of these foolish men, who think themselves so wise, possess but various little segments of one great circle, and that each imagines his segment a perfect circumference in itself. Presently the Mystic himself discovers that his circle which contained all their segments is but a segment of some greater circle, and that eventually he is living in a great cloud-land formed of myriads

and myriads of little spheres, which he feels are in Reality one Great Ocean if he could only make them unite.

Each stage above him is his Ultimate goal for the time being. Possessing one little sphere, his one and only object is to unite it to another, or another to it; not two others, not to the whole, but only to that *One Other*. For the time being (let it appear as if it were for all time to the initiate), that *One Other* is God and Very God—the Omega of his quest, and that *all others* are Devils that would tempt and seduce him. Thus it happens that until you become God, God Himself is in Reality The Tempter, Satan, and the Prince of Darkness, who, assuming the glittering robes of Time and Space, whispers in our ears: "Millions and millions and millions of eternities are as nothingness to me; then how canst thou, thou little mote dancing in the beam of mine eye, hope to span me?" Thus God at the outset comes to us and like the old witch in "Cinderella" strews innumerable lentils before us to count—but begin! and soon you will find that you have left the kitchen of the world behind you and have entered the enchanted Palace "Beyond."

It is all very difficult and complex at first; it is rather like a man who, setting out by a strange road to visit the capital of his country, comes to a great mountain and gazes up its all but endless slopes.

"It is too high for me to climb," the little man will say; "it is indeed very beautiful; but I will go back and find some other road."

"I am sure it would be too long a journey," says a second; "I could not afford it; I too will return."

"There are no guides here," says a third; "how foolish for me to attempt so high a peak."

"I am not strong enough," says a fourth. "I have no chart." . . . "My business won't let me." . . . "My wife is against it."

Thus God enters the heart of man in a thousand forms and tempts man as he tempted Eve in the Garden of Eden, and Abraham in the land of Moriah.

But the strong man replenishing his wallet, and filling his flask, girds a goat-skin about him, and taking his staff sets forth on his Great travel to the Summit of the Mountain of God; and curious to relate, and terrible to tell, the whole length of that wizard way Satan follows behind him in the form of a sleuth-hound ever tempting him from the right path.

Now he is overcome by a great loneliness, he is cold, he is hungry, he thirsts; the skyline he had thought the summit is but a ridge, and from it he sees ridge upon ridge in endless succession above him. On he toils, at length it is the summit —no! but another ridge and a myriad more. A thousand fiends enter him, a thousand little sleuth-hounds that would tear him back—comfort, home, children, wife; then he says to himself: What a fool am I!

At this stage many turn back and crawling into the valley of illusions reason how much more comfortable and interesting it is to read of mountain ascents than to accomplish them. These ones talk loudly and beat the drums of their valour in the ears of all men.

At the next stage few return, most perish on the way back; for the higher you climb that great mountain the more difficult it becomes to return.

Plod on, and when your legs tremble and give way under you, crawl on, crawl on if on all fours, and clench your teeth

and say "I WILL"; but on! and on! and on! And behind you tireless strides along that old grey hound ever breathing forth temptations upon you; filled with crafts, and subtleties, and guiles, ever eager to lead you astray, ever ready to guide you back. And presently so great grows the loneliness of the Mountain that his very companionship becomes as a temptation to you, you feel a friendliness in resisting him, a burning hope that he will continue to tempt you, that his temptations and his mocking words are better than no words at all. This only happens far far up the mountain slope, some say not so far from the summit; but take heed! for at this stage there is a great precipice, and those who look round for the hound may perchance stumble and fall—and the foot of that precipice is the valley from which they came.

From here all is darkness, and there are no roads to guide the pilgrim, and the sleuth-hound can no more be seen because of the shadows of the night which obscure all things. And how can one write further about these matters? for those who have been so far and have returned, on account of the darkness saw nothing, therefore they have held their tongues. But there is an old parable which relates how the hound that had tempted man the whole length of his perilous journey, devoured him on the Summit of that Mystic Mountain; and how that Ancient DOG was indeed GOD Himself.

THE ACOLYTE

BEFORE we enter upon the events of the Great Journey of Frater P., during which for six years he voyaged over the face of the globe in quest of the mystic knowledge of all nations, it will be necessary here to recount, briefly though it may be, the circumstances which led up to his entering into communication with the Order of A.·. A.·.

Born of an ancient family, but a few days after the fifty-sixth Equinox before the Equinox of the Gods, he was reared and educated in the faith of Christ as taught by one of the strictest sects of the many factions of the Christian Church, and scarcely had he learnt to lisp the simplest syllables of childhood than his martyrdom began.

From infancy he struggled through the chill darkness of his surroundings into boyhood, and as he grew and throve, so did the iniquity of that unnatural treatment which with lavish and cruel hand was squandered on him. Then youth came, and with it God's name had grown to be a curse, and the form of Jesus stood forth in the gloom of Golgotha, a chill and hideous horror which vampire-like had sucked dry the joy of his boyhood; when suddenly one summer night he broke away from the ghouls that had tormented him, casting aside the sordid conventions of life, defying the laws of his

land, doubting the decaying religion of his childhood, he snapped, like rotten twigs, the worm-eaten conventionalities of the effete and hypocritical civilisation in which he had been nurtured, and sought refuge for a space in the wild and beautiful country which lies tangled like a head of tumbled hair to the north and north-west of England. Here he learnt from the whispering winds and the dreamy stars that life was not altogether a curse, and that every night dies in the arms of dawn.

His freedom, however, was of but short duration; yet, though he was dragged back to the prison from which he had escaped, he had learnt his own strength, a new life had flowed like a great sea dancing with foam upon him, and had intoxicated him with the red wine of Freedom and Revolt—his gauntlet of youth had been cast down, henceforth he would battle for his manhood, ay! and for the manhood of the World!

Then the trumpet-blast resounded; the battle had indeed begun! Struggling to his feet, he tore from him the shroud of a corrupted faith as if it had been the rotten cerement of a mummy. With quivering lip, and voice choked with indignation at the injustice of the world, he cursed the name of Christ and strode on to seek the gate of Hell and let loose the fiends of the pit, so that mankind might yet learn that compassion was not dead.

Nevertheless, the madness passes, like a dark cloud before the breath of awakening dawn; conscious of his own rightness, of the manhood which was his, of his own strength, and the righteousness of his purpose, and filled with the overflowing ambitions of youth, we find him unconsciously sheathe

his blood-red sword, and blow flame and smoke from the tripod of life, casting before the veiled and awful image of the Unknown the arrows of his reason, and diligently seeking both omen and sign in the dusty volumes of the past, and in the ancient wisdom of long-forgotten days.

Deeply read in poetry, philosophy and science, gifted beyond the common lot, and already a poet of brilliant promise; he suddenly hurries from out the darkness like a wild prophetic star, and overturning the desks and the stools of the schoolmen, and casting their pedagogic papilla from his lips, escapes from the stuffy cloisters of mildewed learning, and the colleges of dialectic dogmatics, and seeks, what as yet he cannot find in the freedom which in his youthful ardour appears to him to live but a furlong or two beyond the spires and gables of that city of hidebound pedants which had been his school, his home, and his prison.

Then came the great awakening. Curious to say, it was towards the hour of midnight on the last day of the year when the old slinks away from the new, that he happened to be riding alone, wrapped in the dark cloak of unutterable thoughts. A distant bell chimed the last quarter of the dying year, and the snow which lay fine and crisp on the roadway was being caught up here and there by the puffs of sharp frosty wind that came snake-like through the hedges and the trees, whirling it on spectre-like in the chill and silver moonlight. But dark were his thoughts, for the world had failed him. Freedom had he sought, but not the freedom that he had gained. Blood seemed to ooze from his eyelids and trickle down, drop by drop, upon the white snow, writing on its pure surface the name of Christ. Great bats flitted by

him, and vultures whose bald heads were clotted with rotten blood. "Ah! the world, the world . . . the failure of the world." And then an amber light surged round him, the fearful tapestry of torturing thought was rent asunder, the voices of many angels sang to him. "Master! Master!" he cried, "I have found Thee . . . O silver Christ. . . ."

Then all was Nothingness . . . nothing . . . nothing . . . nothing; and madly his horse carried him into the night.

Thus he set out on his mystic quest towards that goal which he had seen, and which seemed so near; and yet, as we shall learn, proved to be so far away.

In the first volume of the diaries, we find him deep in the study of the Alchemistic philosophers. Poring over Paracelsus, Benedictus Figulus, Eugenius and Eirenæus Philalethes, he sought the Alchemical Azoth, the Catholicon, the Sperm of the World, that Universal Medicine in which is contained all other medicines and the first principle of all substances. In agony and joy he sought to fix the volatile, and transmute the formless human race into the dual child of the mystic Cross of Light, that is to say, to solve the problem of the Perfect Man. Fludd, Bonaventura, Lully, Valentinus, Flamel, Geber, Plotinus, Ammonius, Iamblichus and Dionysius were all devoured with the avidity and greed which youth alone possesses; there was no halting here—

> "'Now, master, take a little rest!'—not he!
> (Caution redoubled,
> Step two abreast, the way winds narrowly!)
> Not a whit troubled
> Back to his studies, fresher than at first,
> Fierce as a dragon
> He (soul-hydroptic with a sacred thirst)
> Sucked at the flagon."

Plunging into the *tenebræ* of transcendental physics, he sought the great fulfilment, and unknowingly in the exuberance of his enthusiasm left the broad road of the valley and struck out on the mountain-track towards that ultimate summit which gleams with the stone of the Wise, and whose secret lies in the opening of the "Closed Eye"—the consuming of the Darkness.

He who dismisses Paracelsus with a twopenny clyster, or Raymond Lully with a sixpenny reprint, is not a fool, no, no, nothing so exalted; but merely a rabbit-brained louse, who, flattering himself that he is crawling in the grey beard of Haeckel and the scanty locks of Spencer, sucks pseudo-scientific blood from the advertisement leaflets of our monthly magazines, and declares all outside the rational muckheap of a *Pediculus* to be both ridiculous and impossible.

The Alchemist well knew the difference between the kitchen stove and the Heraclitean furnace; and between the water in his hip-bath and "the water which wetteth not the hands." True, much "twaddle" was written concerning balsams, and elixirs, and bloods, which, however, to the merest tyro in alchemy can be sorted from the earnest works as easily as a "Bart's" student can sort hair-restoring pamphlets and blackhead eradicators from lectures and essays by Lister and Müller.

Thus frenziedly, at the age of twenty-two, P. set out on the Quest of the Philosopher's Stone.

Visita Interiora Terræ Rectificando Invenies Occultam Lapidem Veram Medicinam; this is indeed the true medicine of souls; and so P. sought the universal solvent VITRIOLUM, and equated the seven letters in VITRIOL, SUL-

PHUR and MERCURY with the alchemical powers of the seven planets; precipitating the SALT from the four elements—Subtilis, Aqua, Lux, Terra; and mingling Flatus, Ignis, Aqua, and Terra, smote them with the cross of Hidden Mystery, and cried: "Fiat Lux!"

Youth strides on with hasty step, and by the summer of this year—1898—we find P. deep in consultation with the mystics, and drinking from the white chalice of mystery with St. John, Boehme, Tauler, Eckart, Molinos, Levi, and Blake:

> "Rintrah roars and shakes his fires in the burden'd air,
> Hungry clouds swag on the deep."

Insatiable, he still pressed on, hungering for the knowledge of things outside; and in his struggle for the million he misses the unit, and heaps up chaos in the outer darkness of Illusion. From the cloudless skies of Mysticism he rushes down into the infernal darkness on winged thoughts: "The fiery limbs, the flaming hair, shot like the sinking sun into the western sea," and we find him now in the Goetic kingdoms of sorcery, witchcraft, and infernal necromancy. The bats flit by us as we listen to his frenzied cries for light and knowledge: "The Spiritual Guide," and "The Cherubic Wanderer" are set aside for "The Arbatel" and "The Seven Mysterious Orisons." A hurried turning of many pages, the burning of many candles, and then—the Key of Solomon for a time is put away, with the Grimoires and the rituals, the talismans, and the Virgin parchments; the ancient books of the Qabalah lie open before him; a flash of brilliant fire, like a silver fish leaping from out the black waters of the sea into

the starlight, bewilders him and is gone; for he has opened "The Book of Concealed Mystery" and has read:

"Before there was equilibrium countenance beheld not countenance."

The words: "Yehi Aour" trembled on his lips; the very chaos of his being seemed of a sudden to shake itself into form—vast and terrible; but the time had not been fulfilled, and the breath of the creation of a new world caught them up from his half-opened mouth and carried them back into the darkness whence they had all but been vibrated.*

From midsummer until the commencement of the autumn the diaries are silent except for one entry, "met a certain Mr. B—— an alchemist of note"† which though of no particular importance in itself, was destined to lead to another meeting which changed the whole course of P.'s progress, and accelerated his step towards that Temple, the black earth from the foundations of which he had been, until the present, casting up in chaotic heaps around him.

Knorr von Rosenroth's immense storehouse of Qabalistic learning seems to have kept P. fully employed until the autumnal equinox, when B——, the alchemist of note, introduced him to a Mr. C—— (afterwards, as we shall see, Frater V. ∴ N. ∴ of the Order of the Golden Dawn). This meeting proved all-important, as will be set forth in the following chapter. Through C——, P. had for the time being laid aside von Rosenroth, and was now deep in "The Book of the

* At this time P. was leading an hermit's life on a Swiss glacier with one whom, though he knew it not at the time, was destined ever and anon to bring him wisdom from the Great White Brotherhood. This one we shall meet again under the initials D. A.

† Afterwards known as Frater C. S.

Sacred Magic of Abra-Melin the Mage." A time of transition was at hand, a spiritual renaissance was about to take place, so little wonder is it that we find P. much like St. Augustine lamenting his outward search, and crying with him: "I, Lord, went wandering like a strayed sheep, seeking Thee with anxious Reasoning without, whilst Thou wast within me. I wearied myself much in looking for Thee without, and yet Thou hast Thy habitation within me, if only I desire Thee and pant after Thee. I went round the Streets and Squares of the City of this World seeking Thee; and I found Thee not, because in vain I sought without for Him who was within myself."

THE NEOPHYTE

It was on November 18, 1898, that through the introduction of Fra. V. N., and under his guidance P. entered the Hermetic Order of the Golden Dawn, and became a Neophyte in the Grade of O°=O° in the Outer.

It may be of some interest to the reader, and also it may in some ways help to elucidate the present chapter, if a short account of the origin of this order is first entered upon. But it will be understood that the following historical sketch, as well as the accounts we are about to give of the rituals themselves, are very much abbreviated and summarised, when we state that, the actual MSS. in our possession relating to the G.·.D.·. occupy some twelve hundred pages and contain over a quarter of a million words.

The official account of the G.·.D.·. (probably fiction) known as "The Historical Lecture," written and first delivered by Fra. Q. S. N., runs as follows :

"The order of the G.·.D.·. in the Outer is an Hermetic Society which teaches Occult Science or the Magic of Hermes. About 1850 several French and English chiefs died and Temple work was interrupted. Such chiefs were Eliphas Levi, Ragon, Kenneth R. H. Mackenzie, and Fred Hockley. These had received their power from even greater predecessors,

who are traced to the Fratres Rosa (*sic*) Crucis of Germany. Valentine Andrea (*opera* A.D. 1614) has given an esoteric account of the S. R., probably he also edited the 'Fama Fraternitatis,'* or 'History of the Society,' which must have been derived from the old records of C. R.'s † pupils. . . .

"The first order is a group of four grades: the second order is a group of three grades of adeptship.

"Highest of all are those great rulers who severally sustain and govern the Third Order, which includes Three Magic Titles of honour and supremacy; in case of a vacancy the most advanced 7° = 4° ‡ obtains by decree the well-earned reward. The grades of the first order are of Hebrew design; of the Second, Christian.

"The Rituals and Secrets are received from the Greatly Honoured Chiefs. . . ."

The account given in the first paragraph may or may not be correct; and the following "History Lection" written by a brother of the Order of the A.·. A.·. throws considerable light on the origin of the above Society; and what is of still more interest to us mentions P. and his final rupture with the Order of the Golden Dawn. It runs as follows:

"Some years ago a number of cipher MSS. were discovered and deciphered by certain students. They attracted much attention, as they purported to derive from the Rosicrucians. You will readily understand that the genuineness of the claim matters no whit, such literature being judged by itself, not by its reputed sources.

* *See* "The Real History of the Rosicrucians," by A. E. Waite.

† Viz., Christian Rosencreutz.

‡ *Vide* Diagram of the Paths and Grades.

"Among the MSS. was one which gave the address of a certain person in Germany, who is known to us as S.D.A. Those who discovered the ciphers wrote to S.D.A., and in accordance with instructions received, an Order was founded which worked in a semi-secret manner.

"After some time S.D.A. died: further requests for help were met with a prompt refusal from the colleagues of S.D.A. It was written by one of them that S.D.A.'s scheme had always been regarded with disapproval. But since the absolute rule of the adepts is never to interfere with the judgment of any other person whomsoever—how much more, then, one of themselves, and that one most highly revered!—they had refrained from active opposition. The adept who wrote this added that the Order had already quite enough knowledge to enable it or its members to formulate a magical link with the adepts.

"Shortly after this, one called S.R.M.D. announced that he had formulated such a link, and that himself with two others was to govern the Order. New and revised rituals were issued, and fresh knowledge poured out in streams.

"We must pass over the unhappy juggleries which characterised the next period. It has throughout proved impossible to elucidate the complex facts.

"We content ourselves, then, with observing that the death of one of his two colleagues, and the weakness of the other, secured to S.R.M.D. the sole authority. The rituals were elaborated, though scholarly enough, into verbose and pretentious nonsense: the knowledge proved worthless, even where it was correct: for it is in vain that pearls, be they never so clear and precious, are given to the swine.

"The ordeals were turned into contempt, it being impossible

for any one to fail therein. Unsuitable candidates were admitted for no better reason than that of their worldly possessions.

"In short, the Order failed to initiate.

"Scandal arose, and with it schism.

"In 1900 one P., a brother, instituted a rigorous test of S.R.M.D. on the one side and the Order on the other. . . ."

Here we must leave the "Lection," returning to it in its proper place, and after explaining "the Diagram of the Paths and the Grades," enter upon the Ritual of the 0°=0° Grade of Neophyte.

It will be at once apparent to the reader that the Diagram of the Paths is simply the ordinary Sephirotic Tree of Life, combined with the Tarot trumps, the twenty-two letters of the Hebrew alphabet, the thirty-two paths of the Sepher Yetzirah, the signs of the Zodiac, and the signs of the planets and the elements.

The following account of it is taken from S.A.'s copy No. 2 of the "Ritual of the 24th, 25th, and 26th Paths leading from the First Order of the G.·. D.·. in the outer to the 5°=6°, Associate Adept speaking:

"Before you upon the Altar is the diagram of the Sephiroth and Paths with which you are already well acquainted, having marked thereon the grade of the order corresponding to each Sephira, and the Tarot Trumps appropriated to each Path.

"You will further note that the First Order includes: Malkuth, answering to Neophyte and Zelator, and the element of earth. Yesod to Theoricus and air. Hod to Practicus and water. And Netzach to Philosophus and fire.

"Of these the last Three Grades alone communicate with the Second Order, though cut off from it by a veil which may

DIAGRAM 2. The Paths and Grades.

only be drawn aside by Invitation from the Second Order for the Philosophus who has passed the five examinations symbolic of the five elements and the five Paths leading from the First Order thereto, and who has been duly approved of by the Higher Powers.

"The Three grades of the Second Order are entitled: Adeptus Minor, or Lesser Adept, 5°=6° answering to Tiphereth, the Reconciler, in the midst of the Sephirotic Tree. Adeptus Major, or Greater Adept, 6°=5° answering to Geburah. And Adeptus Exemptus, or Exempt Adept, 7°=4° answering to Chesed."

THE RITUALS OF THE ORDER OF THE GOLDEN DAWN

RITUAL OF THE 0°=0° GRADE OF NEOPHYTE

As the Ritual of the Grade of Neophyte is, with perhaps the exception of the Ritual of the Grade of Adeptus Minor, the most important of all the Rituals of the G.·. D.·., it will be necessary here to enter upon it fully, so that the reader may in some sort initiate himself.

But the pathway must be pointed out, and that clearly, so that the pilgrim does not take at the very commencement of his mystic journey a wrong turning, one of those many turnings which at the very start lead so many into the drear and dismal lands of fear and doubt.

The following description of the Temple and the Officers in the 0° = 0° Grade is taken from one of the official books of the G.·. D.·. called Z. 1, and is as follows:

THE TEMPLE OF SOLOMON THE KING

THE TEMPLE

"The Temple as arranged in the 0° = 0° Grade of Neophyte of the order of the G.·. D.·. in the Outer is placed looking towards the יה of יהוה (J.H.V.H.) in Malkuth of Assiah. That is, that as י and ה answer unto the Sephiroth Chokmah and Binah in the Tree,* unto Aba and Aima,† through whose knowledge that of Kether may be obtained; even so, the sacred rites of the Temple may gradually, and as it were in spite of themselves, raise the Neophyte unto the knowledge of his Higher Self.‡

"Like the other Sephiroth Malkuth hath also its subsidiary Sephiroth and paths.§ Of these ten Sephiroth the Temple as arranged in the 0° = 0° of Neophyte includeth only the four lower Sephiroth in the Tree of Life, viz.: Malkuth, Jesod, Hod, and Netzach, and the outer side of Paroketh,‖ which latter formeth the East of the Temple."

DIAGRAM 3.

Arrangement of the Temple in the 0° = 0° Ritual.

The plan of the Temple as arranged in this grade is shown on the adjoining diagram; therein it will be seen that it contains two pillars or obelisks. These two pillars, which are respectively in Netzach and Hod, need careful explanation.

They represent Mercy and Severity, the former being white and in Netzach, the latter black and in Hod. Their bases are cubical and black to represent the Earth Element in Malkuth; the columns are respectively white and black to manifest eternal Balance of the Scales of Justice.

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* י Stands for Chokmah, and ה for Binah, ו for the rest except Malkuth which is the final ה.

† Father, and (Glorified) Mother.

‡ The Theosophical term "Higher Self," is usually termed in the G.·. D.·. "Genius." Abramelin calls it "Holy Guardian Angel," *vide* Preface.

§ The Sephirotic Scheme, it will be remembered, is divided into four worlds: Atziloth; Briah; Yetzirah and Assiah. Each world contains ten Sephiroth, and each of these Sephira again ten, making the total number four hundred.

‖ "Paroketh" is the Veil which separates Hod and Netzach from Tiphereth; and as we shall see later on, in the Portal Ritual, the First Order from the Second Order.

Upon them should be represented in counterchanged colours any appropriate Egyptian design emblematic of the soul. The scarlet tetrahedronal capitals represent the fire of Test and Trial, and between the Balance is the porch way of the Immeasurable Region.

The twin lights which flare on the summits are the "Declarers of Eternal Truth."

The pillars are really obelisks with tetrahedronal capitals slightly flattened at the apices so as to bear each a lamp.

At the Eastern part of Malkuth, at its junction-point with the path of ת, is placed the altar in the form of a double cube. Its colour is black to represent to the Neophyte the colour of Malkuth; but to the adept there lies hidden in the blackness the four colours of the Earth, in their appropriate positions on the sides. The base only is wholly black; whilst the summit will be of a brilliant whiteness although invisible to the material eye.

"The symbols upon the altar represent the forces and manifestations of the Divine Light concentrated in the white triangle of the Three Supernals. Wherefore upon this sacred and sublime symbol is the obligation of the Neophyte taken as calling therein to witness the operations of the Divine Light. The red cross of Tiphereth representing $5° = 6°$ is placed above the white triangle; not as dominating it, but as bringing it down and manifesting it unto the Outer Order: as though the Crucified One having raised the symbol of Self-Sacrifice had thus touched and brought into action in matter the Divine triad of Light.

DIAGRAM 4.
The Altar Symbol in the $0° = 0°$ Ritual.

"Around the cross are the symbols of the four letters of Tetragrammaton, the ש of Jeheshua being only implied and not *expressed* in the Outer. And these are placed according to the winds."

The door should be situated behind and to the West of the Throne of the Hiereus; it is called "The Gate of the Declarers of Judgment," and its symbolic form is that of a straight and narrow doorway between two mighty pylons.

THE THREE CHIEFS

At the East of the Temple before Paroketh sit the three Chiefs who govern and rule all things and are the viceroys in the Temple of the Second Order beyond. They are the reflections therein of the $7° = 4°$, $6° = 5°$, and $5° = 6°$ Grades, and are neither comprehended in, nor understood by, the Outer Order. They represent, as it were, *Veiled Divinities*, and their seats are before the veil (Paroketh) which is divided into two parts at the point of the rending, as though it answered unto the veils of Isis and Nephthys impenetrable save to the initiate.

Now the Imperator governeth, because in Netzach—which is the highest grade of the First Order—is the fire reflected from Geburah.

The Præmonstrator is second, because in Hod is the water reflected from Chesed.

The Cancellarius is third, because in Yesod is the air reflected from Tiphereth.

But in each Temple these three chiefs are coeternal and coequal, thus figuring the Triad in Unity, yet are their functions different:

The Imperator to command.

The Præmonstrator to instruct.

The Cancellarius to record.

"Even as the Flaming Fire doth overcome, and the still Waters reflect all images, and the all-wandering Air receiveth sound."

The synthesis of the Three Chiefs may be said to be in the form of Thoth who cometh from behind the veil.

Yet also the Imperator may be referred unto the Goddess Nephthys from his relationship unto Geburah. The Præmonstrator unto Isis from Chesed. And the Cancellarius unto Thoth in his position as recorder.

OF THE STATIONS OF THE INVISIBLES. THE GODS OF THE ELEMENTS

Their stations are at the four cardinal points of the Hall without, as invisible guardians of the limits of the temple: and they are placed according to the winds, viz.: behind the stations of the Hierophant, Dadouchos, Hiereus and Stolistes.

Between them are placed the stations of the four vicegerents of the Elements; and they are situated at the four corners of the Temple, at the places marked by the four rivers of Eden in the Warrant,* which latter represents the temple itself; of which the guardians are the Kerubim, and the vicegerents in the palaces of the rulers Ameshet at the N.E., Thoumathph at the S.E., Ahephi or Ahapshi at the S.W., Kabetznuph at the N.W.

OF THE PLACE OF THE EVIL TRIAD

This is the place of Yesod, it is termed the Place of the Evil One, of the Slayer of Osiris. He is the Tempter, Accuser and Punisher of the Brethren. Wherefore is he frequently represented in Egypt with the head of a Water-Dragon, the body of a Lion or Leopard, and hindquarters of a Water-Horse. He is the administrator of the Evil Triad, whereof the members are:

Apophrasz. The Stooping Dragon.

Satan-Typhon. The Slayer of Osiris.

Besz. The brutal power of demoniac force.

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* A document which by some of the members of the G .·. D .·. was considered to be forged. It purported to be signed by S.D.A. and others, and authorised the founding of the Temple. *Vide* chapter called "The Magician."

OF THE PLACE OF HARPOCRATES

The next invisible station is in the path of ☽ between the place of Thmaist and that of the Evil Triad: and it is the place of the Lotus-throned Lord of Silence, even that Great God Harpocrates, the younger brother of Horus.

OF ISIS AND NEPHTHYS

The stations are the places of the Pillars in Netzach and Hod respectively; wherefore these great goddesses are not otherwise shown in this grade, save in connection with the Præmonstrator and Imperator.

OF AROUERIST

His secret place is the last of the invisible stations and he standeth with the Hierophant as though representing him unto the Outer Order. For while the Hierophant is $5° = 6°$, yet he is only shown as a Lord of the Paths in the Portal of the Vault. So that when he moveth from his place on the throne of the East, the seat of Aeshuri, he is no longer Osiris but Arouerist. And the invisible station of Arouerist may therefore be said to be that of the immediate past Hierophant.

THE OFFICERS AND THE STATIONS OF THE OFFICERS

The Hierophant. The place of the Hierophant is in the East of the Temple on the outer side of Paroketh to rule the temple under the presidency of the Chiefs. He fills

DIAGRAM 5.
The Banner of the East.*

DIAGRAM 6.
The Lamen of the Hierophant.

the place of the Lord of the Path, acting as inductor into the sacred mysteries. His symbols and insignia are:

The throne of the East in the path of ☽ without the Veil. The mantle of bright flame-red; the Crown-headed sceptre; the Banner of the East; the Great Lamen.

"Expounder of the Sacred Mysteries" is the name of the Hierophant: and he is Aeshuri-st, "The Osiris in the Nether World."

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* The Banner of the East should contain a white Tau in its centre.

The Hiereus. The station of the Hiereus is at the extreme West of the Temple at the lowest point of Malkuth, and in the black portion thereof, representing a terrible and avenging God at the confines of Matter at the borders of the Qliphoth. He is throned

DIAGRAM 7.
The Banner of the West.

DIAGRAM 8.
The Lamen of the Hiereus.

upon Matter and robed in Darkness; and about his feet are the thunder and the lightning, which two forces are symbolised by the impact of the paths of ש and פ (Fire, Pisces), terminating respectively in the russet and olive quarters of Malkuth. There, therefore, is he placed as a mighty and avenging guardian unto the Sacred Mysteries. His symbols and insignia are:

The throne of the West at the limits of Malkuth; the robe of Darkness; the sword; the Banner of the West; the Lamen.

"Avenger of the Gods," is the name of the Hiereus, and he is "Horus in the City of Blindness" and of ignorance unto the Higher.

The Hegemon. The place of the Hegemon is between the two pillars, whose bases are in Netzach and Hod at the intersection of the paths of נ and ס in the symbolic gateway of Occult Science: as it were at the beam of the Balance at the equilibrium of the Scales of Justice, at the point of the intersection of the lowest reciprocal path with that of ס, which latter forms a part of the Middle Column, being there placed as the guardian of the threshold of Entrance, and the preparer of the ways for the Enterer thereby. Therefore the Reconciler between the Light and the Darkness, and the Mediator between the stations of the Hierophant and the Hiereus. His symbols and insignia are:

DIAGRAM 9.
The Lamen of the Hegemon.

The robe of pure Whiteness; the Mitre-headed sceptre; the Lamen.

"Before the face of the Gods in the place of the Threshold" is the name of the Hegemon; and she is the Goddess

Thmaist of dual form as { Thmais * / Thmait.†

The Kerux.—The Kerux is the principal form of Anubis. The sentinel being the subsidiary form. The Kerux is the Anubis of the East, whilst the Sentinel is the Anubis of the West.

The Kerux is the herald, the guardian and watcher *within* the Temple; as the sentinel is the watcher without. And therefore is his charge the proper disposition of the furniture of the Temple. His peculiar insignia of office are the red lamp and the wand.‡

DIAGRAM 10. The Cup of the Stolistes.

"Watcher of the Gods" is his name, and he is Anubis the herald before them.

The Stolistes.—The station of the Stolistes is in the midst of the Northern part of the Hall; without, and to the North-West of the Black Pillar. He has the care of robes and insignia of the Temple. His peculiar ensign is the Cup.

"The Goddess at the Scale of the Balance at the Black Pillar" is the name of the Stolistes; and she is Auramooth, or the Light shining through the waters upon the Earth.

The Dadouchos.—The station of the Dadouchos is towards the midst of the Southern part of the Hall, and to the South-West of the White Pillar. He has the charge of the lights, the fire, and the incense of the Temple. His ensign is the Svastika.§

"Goddess of the Scale of the Balance at the White Pillar" is the name of the Dadouchos, and she is Thoum-aesh-neith, or Perfection through Fire manifesting upon the Earth.

THE GRADE OF NEOPHYTE

THE OPENING

The Officers and members being assembled the Kerux proceeds to the right of the Hierophant and facing West raises his wand, as a symbol of the ray of Divine Light from the white Triangle of the Three Supernals, and cries:

"HEKAS, HEKAS, ESTE, BEBELOI!"||

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* More fiery. S.R.M.D. says Thmais contains the letters of אמתש, and probably is the origin of the Greek θεμις, the Justice-Goddess. † More fluidic.

‡ Or Caduceus. *See* Diagram 24. § Or Fylfat. *See* Diagram 14.

|| The same as "Eskato Bebeloi" used in the Eleusinian Mysteries.

in order to warn the evil and uninitiated to retire so that the Triangle may be formulated upon the Altar.

The Hierophant then calls upon all present to assist him in opening the Hall of the Neophytes, and bids the Kerux see that the Hall is properly guarded.

The Fratres and Sorores of the Order then give the sign of the Neophyte, after which the Hiereus explains that the names of the three chief officers commence with "the letter of breath" H. But that in the name Osiris, the H is silent, and concealed, as it were shrouded in O. In the name Horus it is manifested and violently aspirated; while in the name Themis it is partly one and partly the other.

The Hiereus having explained the meaning of the letter H, then recapitulates the stations and duties of the officers, thus occultly affirming the establishment of the temple so that the Divine Light may shine into the Darkness.

In explaining his own station the Hierophant says:

"My place is on the throne of the East, which symbolises the rise of the Sun of Life and Light. My duty is to rule and govern this hall in accordance with the laws of the Order. The red colour of my robe symbolises Light: my insignia are the sceptre and the Banner of the East, which signify Power and Light, Mercy and Wisdom: and my office is that of the Expounder of the Mysteries."

Then follows the purification of the Hall and the members by water and by fire, after which the Hierophant orders the Mystic Circumambulation to take place in the Path of Light.

The procession of officers and members is then formed in the North, in readiness for the Mystic Circumambulation in the Path of Light. It is formed in the North beginning from the station of the Stolistes, the symbol of the waters of creation attracting the Divine Spirit, and therefore alluding to the creation of the world. Whilst the "Reverse Circumambulation" has its rise from the station of the Dadouchos, symbolic of the ending and judging of the world by fire.

But also the Circumambulation commences with the Paths ש and ר, as though bringing into action the solar fire; whilst the reverse commences by those of ק and צ as though bringing the watery reflux into action.

This is the Order of the Circumambulation; first cometh Anubis, the watcher of the Gods; next Themis, the Goddess of the Hall of Truth; then Horus; then the remaining members in order of precedence; and lastly, the Goddesses of the Scales of the Balance, as though a vast wheel were revolving, as it is said:

"One wheel upon the Earth beside the Kerub." And also note the Rashish ha-Gilgalim.*

Of this wheel the ascending side commenceth from below the pillar of Nephthys, and the descending side from below the pillar of Isis, but in the "Reverse Circumambulation"

* The beginning of Whirling Motions, Primum Mobile.

this is contrary. And the nave or axis of the wheel will be about the invisible station of Harpocrates; as though that God stood there with the sign of Silence, and affirmed the concealment of that central atom of the wheel which alone revolveth not.

The object of the Mystic Circumambulation is to attract and make connection between the Divine Light above and the Temple, and therefore the Hierophant quitteth his throne to take part therein, but remaineth there to attract by his sceptre the Light from beyond the Veils.

Each member in passing the Throne of the East gives the sign of the enterer, projecting forwards the light which cometh from the sceptre of the Hierophant.

"But Horus passes only once, for he is the son of Osiris, and inheriteth the Light, as it were by birthright from him; wherefore he goeth at once unto the station of the Hiereus to fix the light there. The Hegemon, the Goddess of Truth, passeth twice because her rule is of the Balance of the two Scales, and she retireth to her station there to complete the reflux of the Middle Pillar. But Anubis of the East and the others circumambulate thrice as affirming the completion of the reflexion of the perfecting of the white Triangle on the Altar." *

The circumambulation being completed, the members and remaining officers remain standing whilst the Hierophant repeats the Adoration:

"HOLY ART THOU, LORD OF THE UNIVERSE!
HOLY ART THOU, WHOM NATURE HATH NOT FORMED!
HOLY ART THOU, THE VAST AND THE MIGHTY ONE!
LORD OF THE LIGHT AND OF THE DARKNESS!"

(At each of these sentences all bow and give the sign, the officers raising their banners, sceptres, sword and wand on high, and then sink them in salutation.)

The *Hierophant* then orders the Kerux to declare the Hall of the Neophytes opened by him, which he does in the following words:

"In the name of the Lord of the Universe, I declare that the Sun hath arisen, and that the Light shineth in Darkness."

After which the three chief officers repeat the mystic words:

"KHABS AM PEKHT!"
"KONX OM PAX!"
"LIGHT IN EXTENSION!"

THE OPENING is then at an end, and the next ceremony is: *THE ADMISSION.*†

The Candidate is in waiting without the Portal, under the care of the sentinel, the "Watcher Without," that is, under the care of the form of Anubis of the West.

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* Z. 1.

† The following explanatory remarks on the Admission and Ceremony of the Neophyte are taken from the MS. called Z. 3.

The Hierophant informs the members assembled that he holds a dispensation from the greatly honoured chiefs of the Second Order, for the purpose of commencing the process of the initiation which shall ultimately lead the Candidate to the knowledge of his Higher Self. But he is first admitted to the Grade of Neophyte which hath no number, concealing the commencement of All-Things under the simulacrum of No-Thing.

The Hegemon, the representative of the Gods of Truth and Justice, is consequently sent to superintend the preparation, thus symbolising that it is the Presider of Equilibrium who is to administrate the process of initiation by the commencement of the Equilibration of the forces in the Candidate himself, by the symbols of Rectitude and Self-control. But it is the sentinel who actually prepares the Candidate; whose body is now surrounded by a triple cord to show the restriction of the powers of Nature; and it is triple to show the white Triangle of the Three Supernals. His eyes are also bandaged, symbolising that the Light of the natural world is but as darkness compared with the radiance of the Light Divine.

The Ritual then continues:

Hegemon: "Child of Earth! arise, and enter into the Path of Darkness!"

The *Hierophant* then gives his permission, ordering the Stolistes and Dadouchos to assist the Kerux in the reception; but the Kerux bars the way saying:

"Child of Earth! unpurified and unconsecrated! Thou canst not enter our Sacred Hall."

Whereupon the Stolistes purifies the Candidate by Water, and the Dadouchos consecrates him by Fire.

Then the *Hierophant* speaks: he does so not as to an assembly of mortals, but as a God before the assembly of the Gods. "And let his voice be so directed that it shall roll through the Universe to the confines of Space, and let the Candidate represent unto him a world which he is beginning to lead unto the knowledge of its governing angel. As it is written: 'The lightning lighteneth out of the East and flameth even unto the West, even so shall be the coming of the Son of Man!'"

The Candidate during the ceremony is addressed as "child of Earth" as representing the earthly and material nature of the natural man: he who cometh forward from the darkness of Malkuth to strive to regain knowledge of the Light. Therefore it is that the path of the initiate is called the Path of Darkness; for it is but darkness and foolishness to the natural man.

The *Hierophant* giving his permission to the Kerux to admit the Candidate, seals the Candidate with a motto as a new name. This motto is not a name given to the outer man's body, but an occult signifier of the aspiration of his soul.

"In affirmation of this motto, now doth Osiris send forward the Goddesses of the Scales of the Balance to baptize the aspirant with water and with fire. Even as it is written: 'Except a man be born of water and of the spirit: in no wise shall he enter nto the Kingdom of Heaven.'"

The *Kerux*, however, at once bars the way, as the Candidate is still unpurified. Thereupon the Goddesses of the Scales purify and consecrate him. This is the first consecration. "But even as there be four pillars at the extremities of a sphere when the ten Sephiroth are projected therein; so also are there four separate consecrations of the Candidate."

The reception and consecration takes place in the black portion of Malkuth; when it is finished the Candidate is conducted to the foot of the altar, the citrine portion of Malkuth, and the part receiving the impact of the Middle Pillar.

The *Hierophant* then says to the Candidate: "Child of Earth! wherefore hast thou come to request admission to this Order?"

The *Hegemon* answers for the Candidate: "My soul is wandering in the Darkness seeking for the light of Occult Knowledge, and I believe that in this Order the Knowledge of that Light may be obtained."

Whereupon the *Hierophant* asks the Candidate whether he is willing "in the presence of this assembly to take a great and solemn obligation to keep inviolate the secrets and mysteries of our Order?"

To which the Candidate himself replies: "I am."

The Hierophant now advances between the Pillars as if thus asserting that the Judgment is concluded: "And he advanceth by the invisible station of Harpocrates unto that of the Evil Triad; so that as Arouerist * he standeth upon the Opposer." He thus cometh to the East of the Altar, interposing between the place of the Evil Triad and that of the Candidate. At the same time the Hiereus advanceth on the Candidate's left, and the Hegemon standeth at his right, as formulating about him the symbol of the Triad, before he be permitted to place his right hand in the centre of the White Triangle of the Three Supernals on the Altar. And he first kneeleth in adoration of that symbol, as if the natural man abnegated his will before that of the Divine Consciousness.

The *Hierophant* now orders the Candidate to kneel (in the midst of the triad Arouerist, Horus and Themis), to place his left hand in that of the initiator, and his right hand upon the white triangle as symbolising his active aspiration towards his Higher Soul. The Candidate then bows his head, and the Hierophant gives one knock with his sceptre; affirming that the symbol of submission into the Higher is now complete.

Only at that moment doth the colossal image of Thoth † Metatron cease from the sign of the enterer: and giveth instead the sign of the silence: permitting the first real descent of the Genius of the Candidate, who descendeth into the invisible station of Harpocrates as witness unto the obligation.

All then rise and the Candidate repeats the Obligation after the Hierophant. In it

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* He is Osiris when throned; when he moves he assumes the form of Arouerist.

† Thoth is one of the Invisible officers.

he pledges himself to keep secret the Order, its name, and the names of the members, as well as the proceedings which take place at its meetings. To maintain kindly and benevolent relation with all the Fratres and Sorores of the Order. To prosecute with zeal and study the occult sciences, &c. &c. He then swears to observe the above under the awful penalty of submitting "myself to a deadly and hostile current of will set in motion by the chiefs of the Order, by which I should fall slain or paralysed without visible weapon, as if blasted by the lightning flash! * (Hiereus here suddenly applies sword.) So help me THE LORD OF THE UNIVERSE and my own Higher Soul."

As the Candidate affirmeth his own penalty should he prove a traitor to the Order, the evil triad riseth up in menace, and the avenger of the Gods, Horus, layeth the blade of his sword on the point of the Daäth junction (*i.e.*, of the brain with the spine) thus affirming the power of Life and Death over the natural body: and the Form of the Higher Self advanceth and layeth its hand on the Candidate's head for the first time, at the words: "So help me the Lord of the Universe and my own Higher Soul." And this is the first assertion of the connecting-link between them. Then after this connection is established doth the Hierophant in the following words raise the Candidate to his feet:

"Rise, newly obligated Neophyte in the 0° = 0° Grade of the Order of the G∴D∴ in the Outer. Place the Candidate in the Northern part of the Hall, the place of the greatest symbolic Darkness."

The Candidate is then placed in the North, the place of the greatest symbolic Darkness, the invisible station of Taaur the Bull of Earth. But therein dwelleth Ahapshi the rescuer of Matter, Osiris in the Sign of the Spring. That as the earth emergeth from the Darkness and the Barrenness of Winter, so the Candidate may thus affirm the commencement of his emancipation from the darkness of ignorance.

The Hierophant and Hiereus return to their thrones, therefore it is not Arouerist but Osiris himself that addresseth the Candidate in the words:

"The voice of my Higher Soul said unto me: let me enter the path of Darkness, peradventure thus shall I obtain the Light; I am the only Being in the Abyss of Darkness: from the Darkness came I forth ere my birth, from the silence of a primal sleep! And the Voice of Ages answered unto my soul: I am he who formulates in Darkness, but the Darkness comprehendeth it not."

And this is to confirm the link established between the Neschamah and the Genius by communicating the conception thereof unto the Ruach. Thus, therefore, Osiris speaketh in the Character of the Higher Soul, the symbolic form of which is now standing between the pillars before him.

The Second Circumambulation then takes place in the Path of Darkness, the symbolic

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* A later edition of the Ritual, issued subsequent to the Horos scandals, reads "an awful and avenging punitive current," &c.

Light of Occult Science leading the way. This light of the Kerux is to show that the Higher Soul is not the only Divine Light, but rather a spark from the Infinite Flame.

After the Kerux comes the Hegemon, the translator of the Higher Self, leading the Candidate, then the Stolistes and Dadouchos. Once they pass round the temple in solemn procession: it is the foundation in Darkness of the Binah angle of the whole Triangle of the Ineffable Light. The Hierophant knocks once as they pass him, and the Hiereus does likewise, as the affirmations of Mercy and Vengeance respectively. A second time they pass the Hierophant affirming the commencement of the formulation of the angle of Chokmah.

The *Kerux* then bars the Candidate's passage to the West, saying:

"Child of Earth! unpurified and unconsecrated! Thou canst not enter the Path of the West!"

Thus indicating that the natural man cannot even obtain the understanding of the *Son* of Osiris, except by purification and equilibrium.

The Candidate is then purified with water and consecrated by fire; after which he is allowed to approach the Place of the Twilight of the Gods. And now only is the hoodwink slipped up for a moment to obtain a glimpse of the Beyond.

The *Hiereus* then challenges as follows:

"Thou canst not pass by me, saith the Guardian of the West, unless thou canst tell me my Name."

In this challenge is signified the knowledge of the Formula; and that without the Formula of Horus being formulated in the Candidate, that of Osiris cannot be grasped.

To the Candidate this appears as the anger of God; for he cannot as yet comprehend that before Mildness can be exercised rightly the Forces both of Severity and Mercy must be known and wielded.

Therefore the *Hegemon* answers for him:

"Darkness is thy Name! Thou art the Great One of the Path of the Shades."

The Hegemon then suddenly lifts the veil, and the Candidate sees before him standing on the steps of the throne the Hiereus with sword pointed to his Breast.

Slowly sinking the blade the *Hiereus* says:

"Child of Earth, fear is failure: be thou therefore without fear! for in the heart of the coward Virtue abideth not! Thou hast known me, so pass thou on!"

The Candidate is then re-veiled.

Then the *Kerux* again bars his way, saying:

"Child of Earth! unpurified and unconsecrated! Thou canst not enter the Path of the East."

This Barring of the Path is an extension of the meaning of the previous one, and the commencement of the formulation of the Angle of Kether.

Once again is the Candidate purified with water and consecrated by fire; and the

hoodwink is slipped up to give a glimpse of the Light as dimly seen through Darkness yet heralding a Glory which is in the Beyond.

The *Hierophant*, then slowly lowering his sceptre, says:

"Child of Earth! remember that Unbalanced Force is evil. Unbalanced Mercy is but weakness: Unbalanced Severity is but oppression. Thou hast known me; pass thou on unto the Cubical Altar of the Universe."

Thus formulating the Force of the Hidden Central Pillar. The Hierophant then leaveth his throne and passeth between the pillars, halting at either the station of Harpocrates, the place of the Evil Triad, or at the East of the Altar. The Hiereus standeth on the left of the Candidate, and the Hegemon on his right. Thus again completing the formulation of the Triad of the Three Supernals.

The Hierophant and Hiereus may hold their banners; anyhow it is done astrally; and the Higher Self of the Candidate will be formulated once more in the Invisible station of Harpocrates.

The *Hierophant* then says:

"Let the Candidate kneel, while I invoke the LORD OF THE UNIVERSE!"

After the prayer has been solemnly repeated, the *Hierophant* says: "Let the Candidate rise," * and then:

"Child of Earth! long hast thou dwelt in Darkness! Quit the Night, and seek the day."

Then only at the words: "Let the Candidate rise" is the hoodwink definitely removed. The Hierophant, Hiereus, and Hegemon join their sceptres and sword above the Candidate's head, thus formulating the Supernal Triad, and assert that they receive him into the Order of the Golden Dawn, in the words:

"Frater X Y Z, we receive thee into the Order of the Golden Dawn!"

They then recite the mystic words, "KHABS AM PEKHT," as sealing the current of the Flaming Light.

But the Higher Soul remaineth in the Invisible Station of Harpocrates, and to the Spirit Vision, at this point, there should be a gleaming white Triangle formulated above the forehead of the Candidate and touching it, the symbol of the white Triangle of the Three Supernals.

The *Hierophant* now calleth forward the Kerux, and turning towards the Candidate says to him:

"In all your wanderings through darkness, the lamp of the Kerux went before you though you saw it not! It is the symbol of the Hidden Light of Occult Science."

It here representeth to him a vague formulation of his ideal, which he can neither grasp nor analyse. Yet this Light is not the symbol of his own Higher Self, but rather a ray from the Gods to lead him there.

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* Meaning also: "Let the Light arise in the Candidate."

The *Hierophant* then continues:

"Let the Candidate be conducted to the East of the Altar. Honoured Hiereus, I delegate to you the duty of entrusting the Candidate with the secret signs, grip, grand word and present pass-word of the 0° = 0° Grade of the Order of the Golden Dawn in the Outer, of placing him between the mystic pillars, and of superintending his fourth and final consecration."

The East of the Altar is the place of the Evil Triad, and he is brought there as though affirming that he will trample upon and cast out his evil persona, which will then become a support unto him, but it must first be cast down unto its right place.

The Hiereus now confers the secret signs, &c., and during this part of the ceremony the position of the three chief officers is as follows: The Hierophant on the throne of the East; the Hiereus at the East of the Black Pillar; and the Hegemon at the East of the White Pillar. The three again formulating the Triad and strengthening it.

Thus the Higher Soul will be formulated between the Pillars in the place of Equilibrium; the Candidate at the place of the Evil Triad. The Hiereus now advanceth between the Pillars unto the invisible station of Harpocrates.

The signs having been explained, the Hiereus draweth the Candidate forward between the pillars, and for the second time in the ceremony the Higher Soul standeth near and ready to touch him. Then the Hiereus returneth to the East of the Black Pillar so that the three chief officers may draw down upon him the forces of the Supernal Triad.

The Candidate now therefore is standing between the pillars bound with the rope, like the mummied form of Osiris between Isis and Nephthys. And in this position doth the fourth and final consecration by the Goddesses of the Balances take place; the Aspirant for the first time standing between the pillars, at the point wherein are localised the equilibrated forces of the Balances, and meanwhile the Kerux goeth to the North in readiness for the Circumambulation, so as to link the latter with the final consecration of the Candidate.

The *Stolistes* then says: "Frater X Y Z, I finally consecrate thee by water."

And the *Dadouchos:* "Frater X Y Z, I finally consecrate thee by fire."

And the effect of this is to seal finally into the Sphere of Sensation of the Candidate the Pillars in Balanced Formulation. For in the natural man the symbols are unbalanced in strength, some being weaker and some stronger, and the effect of the ceremony is to strengthen the weak and purify the strong, thus gradually commencing to equilibrate them, at the same time making a link between them and their corresponding forces in the Macrocosm.

The *Hierophant* then says:

"Honoured Hegemon, the final consecration of the Candidate having been performed, I command you to remove the rope from his waist, the last remaining symbol of Darkness; and to invest him with the distinguishing badge of the grade."

The *Hegemon*, executing the Hierophant's order, says:

"By command of the Very Honoured Hierophant, I invest you with the distinguishing badge of the grade. It symbolises Light dawning in Darkness."

The four pillars being thus established, now only is the Candidate invested with the badge of the White Triangle of the Three Supernals formulating in Darkness; and now only is the Higher Soul able to formulate a link with him if the human will of the natural man be in reality consenting thereto. For the free will of the Candidate as a natural man is never obsessed, either by the Higher Soul, or by the ceremony. But the Will consenting, the whole of the ceremony is directed to the strengthening of its action.

And as this badge is placed upon him, it is as though the two Great Goddesses, Isis and Nephthys, in the places of the columns, stretched forth their wings over the form of Osiris to restore him again unto life.

The Mystic Circumambulation then followeth in the Path of Light to represent the rising of the Light in the Candidate through the operation of self-sacrifice; as he passeth the Throne of the East, the red Cavalry Cross is astrally formulated above the astral White Triangle of the Three upon his forehead; so that so long as he belongeth unto the Order he may have that potent and sublime symbol as a link with his Higher Self, and as an aid in his search for the Forces of the Light Divine for ever, if he only *will it.*

But the Higher Soul or Genius returneth unto the Invisible Station of Harpocrates, into the Place of the hidden centre, yet retaining the link formulated with the Candidate.

The address of the *Hierophant* then follows:

"Frater X Y Z, I must congratulate you on your having passed with so much fortitude through your ceremony of the admission to the $0^\circ = 0^\circ$ Grade of the Order of the Golden Dawn in the Outer. I will now direct your attention to a brief explanation of the principal symbols of your grade."

When these have been explained the Kerux, as the Watcher Anubis, announceth in the following words that the Candidate has been admitted as an initiate Neophyte:

"In the name of the LORD OF THE UNIVERSE and by command of the V. H. Hierophant, hear you all that I proclaim that A: B: who hereafter will be known unto you by the motto X Y Z, has been admitted in due form to the $0^\circ = 0^\circ$ Grade of Neophyte of the Order of the Golden Dawn in the Outer."

The *Hiereus* then addresseth the Neophyte and congratulates him upon being admitted a member of the Order, "whose professed object and end is the practical study of Occult Science." After which the *Hierophant* stateth clearly the Principia which the Neophyte must now commence to study.

This being at an end the *Kerux* conducteth the Neophyte to his table and giveth

him a solution telling him to pour a few drops on the plate before him. As he does so the solution changes to a blood colour, and the *Kerux* says:

"As this pure, colourless, and limpid fluid is changed into the semblance of blood, so mayest thou change and perish, if thou betrayest thine oath of secrecy of this Order, by word or deed!"

The *Hierophant* then says:

"Resume your seat in the N.W., and remember that your admission to this Order gives you no right to initiate any other person without dispensation from the greatly honoured chiefs of the Second Order."

Thus ends the Admission, after which the Closing takes place.

THE CLOSING

The Closing Ceremony is opened by the cry:

"HEKAS, HEKAS, ESTE, BEBELOI!"

and the greater part of its symbolism is explained in the Opening. The reverse circumambulation is intended to formulate the withdrawal of the Light of the Supernal Triad from the Altar. The Adoration then takes place, after which followeth the mystical repast, or communion in the body of Osiris. Its mystic name is "The Formula of the Justified One." *

The *Hierophant* saying:

"Nothing now remains but to partake in Silence the Mystic repast composed of the

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* The "Formula of Osiris" is given in Z. 1, and is as follows:

"For Osiris Onnophris hath said:

He who is found perfect before the Gods hath said:

These are the elements of my body, perfected through suffering, glorified through trial.

For the secret of the Dying Rose is as the repressed sigh of my suffering.

And the flame-red fire as the energy of my undaunted will.

And the cup of wine is the outpouring of the Blood of my heart sacrificed unto regeneration and the Newer Life.

And the Bread and the Salt are as the Foundations of my Body.

Which I destroy in order that they may be renewed.

For I am Osiris Triumphant, even Osiris Onnophris the Justified.

I am he who is clothed with the Body of Flesh:

Yet in whom is the Spirit of the Mighty Gods.

I am the Lord of Life triumphant over Death.

He who partaketh with me shall rise with me.

I am the manifester in Matter of those whose abode is in the Invisible.

I am purified; I stand upon the Universe:

I am the Reconciler with the Eternal Gods:

I am the Perfecter of Matter:

And without me the Universe is not!"

symbols of the Four elements, and to remember our pledge of secrecy." (The Kerux proceeds to the Altar and ignites the spirit placed at the Southern angle of the Cross. The *Hierophant*, quitting his throne, goes to the West of the Altar, and facing East, salutes and continues:)

"I invite you to inhale with me the perfume of this rose as a symbol of Air (smelling rose): To feel with me the warmth of this sacred Fire (spreading hands over it): To eat with me this Bread and Salt as types of earth (eats): and finally to drink with me this Wine, the consecrated emblem of Elemental Water (drinks from cup).

The Hierophant then goes to the East of the Altar and faces West. The Hiereus comes to the West of the Altar, and salutes the Hierophant, receiving the elements from him. All then partake in order of rank: Hegemon from Hiereus, Stolistes from Hegemon, Dadouchos from Stolistes, Senior Members from Dadouchos, and the Kerux from the Candidate.

But the *Kerux* says: "It is finished," inverting the cup, to show that the symbols of Self-sacrifice and Regeneration are accomplished. And this proclamation is confirmed by the *Hierophant*, and the three chief officers give the three strokes emblematic of the Mystic Triad, and in the three different languages repeat the three mystic words:

"KHABS AM PEKHT!"
"KONX OM PAX!"
"LIGHT IN EXTENSION!"

The *Hierophant* then finally closes the ceremony by saying:

"May what we have this day partaken of, sustain us in our search for the Quintessence; the Stone of the Philosophers; the True Wisdom and Perfect Happiness, and the Summum Bonum."

All then disrobe and disperse.

Undoubtedly the passing through the Ritual of the Neophyte had an important influence on P.'s mind, and on his Spiritual Progress; for, shortly after its celebration, we find him experiencing some very extraordinary visions, which we shall enter upon in due course. Suffice it to say that by December he had passed the easy examination necessary before he could present himself as a candidate for the 1°=10° grade of Zelator.

RITUAL OF THE 1° = 10° GRADE OF ZELATOR*

The opening in this ritual is very similar to that in the last; the chief exception being that this grade is more particularly attributed to the element of "earth."

The Temple having been declared open, the *Hierophant* says:

"Except Adonai build the House their labour is but lost that build it. Except Adonai keep the city, the watchman waketh but in vain! Frater Neophyte, by what aid do you seek admission to the 1° = 10° Grade of Zelator of the G.·.D.·.?"

DIAGRAM 11.

Arrangement of the Temple in the 1° = 10° Ritual (first part).

The *Hegemon*, answering for him, says: "By the guidance of Adonai; by the possession of the requisite knowledge; by the dispensation you hold; by the secret signs and tokens of the 0° = 0° Grade, and by this symbol of the Hermetic Cross."

The Neophyte is then conducted to the West, and being placed between the mystic pillars, pledges himself to secrecy.

The *Hierophant*, congratulating him, finally says: "Let the Neophyte enter the path of Evil." Then the following takes place.

Hiereus: Whence comest thou?

Kerux (for Neophyte): I am come from between the pillars and seek the hidden knowledge in the Name of Adonai.

Hiereus: And the Angel Samael (Angel of Evil) answered and said: I am the Prince of Darkness and of Night. The wicked and rebellious man gazeth upon the face of Nature and he findeth therein naught but terror and obscurity; unto him it is but the Darkness of the Darkness; and he is but as a drunken man groping in the dark. Return, for thou canst not pass by.

Hierophant: Let the Neophyte enter the path of Good.

Hegemon: Whence comest thou?

Kerux (for Neophyte): I am come from between the pillars and seek for the hidden Light of Occult Knowledge.

* The following five Rituals are considerably abridged; chiefly to economise space and so allow the rituals of the Neophyte and Adeptus Minor to be dealt with more fully. They are of little magical interest, value, or importance.

Hegemon: And the great Angel Metatron (Angel of Good) answered and said: I am the Angel of the Presence Divine. The Wise man gazeth upon the Material Universe and he beholdeth therein the luminous Image of the Creator. Not as yet canst thou bear the dazzling radiance of that Light! Return, for thou canst not pass by!

Hierophant: Let the Neophyte now advance by the Straight and Narrow way which inclineth neither to the right hand nor to the left.

Hiereus and Hegemon: Whence comest thou?

Kerux (for Neophyte): I am come from between the pillars and seek for the hidden Light of Occult Science.

Hierophant: But the great Angel Sandalphon answered and said: "I am the Reconciler for the Earth and the Soul of the Celestial therein. Equally is form invisible in total Darkness and in Blinding Light. . . ."

The Hiereus and Hegemon return to their seats, whilst the Hierophant and Neophyte remain, both facing the Altar. Here the *Hierophant* confers on the Neophyte the Secrets and Mysteries of the grade; and explains to him the Symbolism of the Temple as follows:

"The three portals facing from the East are the gates of the paths which alone conduct to the Inner. . . ."

"The letters shin, tau, and qoph, make by metathesis קשת (Qesheth), which signifies a bow, the rainbow of promise stretched over our earth. This picture of the Flaming Sword of the Kerubim is a representation of the guardians of the gate of Eden; just as the Hiereus and the Hegemon symbolise the two paths of the Tree of Knowledge of Good and Evil."

DIAGRAM 12.
The Flaming Sword.

"You will observe that in this grade the red cross is placed within the white Triangle upon the altar, and thus placed, it is identical with the Banner of the West."

DIAGRAM 13.
The Altar Symbol in the 1° = 10° Ritual.

"The triangle refers to the three above-mentioned paths connecting Malkuth with the above Sephiroth, while the cross is the hidden wisdom of the Divine nature which can be obtained by their aid. The two construed mean: LIFE IN LIGHT."

"This grade is especially referred to the Element Earth, and therefore, one of its principal emblems is the Great Watch-tower on the Terrestrial Tablet of the North. . . ."

". . . You will observe that the Hermetic Cross, which is also called Fylfat, . . is formed of seventeen squares taken from a square of twenty-five lesser squares.

These seventeen squares represent the Sun, the Four Elements, and the Twelve Signs In this grade the lamps on the Pillars are unshaded, showing that you have quitted the darkness of the outer. . . ."

DIAGRAM 14.
The Hermetic Cross.

The Neophyte then retires for a short time before commencing the second ritual of this grade, which consists chiefly of symbolic explanations:

The *Hierophant* says:

"While the $0° = 0°$ grade represents the portal of the Temple, the $1° = 10°$ grade of Zelator will admit you into the Holy Place. Without, the altar of Burnt Offering symbolises the Qliphoth—or evil demons. Between the Altar and the entrance to the Holy Place stood the Laver of Brass, as a symbol of the Waters of Creation."

DIAGRAM 15.
The Arrangement of the Temple in the $1° = 10°$ Ritual (second part).

The *Hegemon* then explains the symbolic drawing of the Zodiac, which is most complicated, but consists mainly of twelve circles and a lamp in the centre to represent the sun. "The whole figure represents the Rose of Creation, and is a synthesis of the Visible Universe. Furthermore the twelve circles represent the twelve foundations of the Holy City of the Apocalypse, while in the Christian symbolism the Sun and the twelve signs typify our Saviour and the twelve Apostles."*

After which the *Hiereus* says: "At the Southern side of the Holy Place stood the seven-branched candlestick. The symbolic drawing before you represents its occult meaning. The seven circles which surround the heptagram represent the seven planets and the seven Qabalistic Palaces of Assiah, the material world which answer to the seven apocalyptic churches of Asia Minor, and these again represent, on a higher plane, the seven lamps before the throne." †

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* *See* 777, col. cxl., p. 27, "Twelve Banners of the Name," and Revelations, xxi., 19, 20.

† *See* 777, col. xxxvi., p. 11.

DIAGRAM 16.
The Rose of Creation.

DIAGRAM 17.
The Seven-branched Candlestick.

DIAGRAM 18.
The Heptagram of the Seven Days.

DIAGRAM 19.
The Altar of Incense.

The Heptagram itself refers to the seven days of the week, and may also be made to show how their order is derived from the planets when placed at the angles of the Heptagram.

". . . The lamp within the centre represents the Astral Light of the Universe concentrated into a focus by the Planets. . . ."

The *Hierophant* then resumes: "Within the mystic veil which separated the Holy Place from the Holy of Holies stood the Ark of the Covenant. Before the veil stood the altar of Incense, of which this altar is a symbol. It was in the form of a Double Cube, thus representing material form as the reflection and the duplication of that which is spiritual. The sides of the altar,

together with the top and underside, consist of ten squares, thus symbolising the Ten Sephiroth." . . . "The altar of Incense was overlaid with gold, to represent essential purity, but the altar before you is black to typify the terrestrial earth. Learn then to separate the pure from the impure, the refined and spiritual gold of the Alchymist from the Black Dragon of Putrefaction in Evil." . . . "I now congratulate you on having attained to the 1° = 10° grade of Zelator, and in recognition thereof I confer on you the mystic title of PERECLINOS DE FAUSTIS, which signifies that you are still far from the goal which has been reached by the complete Initiates."

Shortly after this the Closing takes place, and the prayer of the spirits of the Earth is rehearsed, and the licence to depart pronounced, and in the name of ADONAI HA ARETZ, the *Hierophant* declares the Temple closed.

By the end of January 1899, P. was sufficiently advanced to be admitted to the grade of Theoricus.

It was about this time also that he met Mr. D., a certain brother of the G.·.D.·. known as Fra. I. A. This meeting, as we shall eventually see, ranks only second in importance to his meeting with Fra. V. N.

RITUAL OF THE 2° = 9° GRADE OF THEORICUS

This grade is particularly attributed to the element of Air; it refers to the Moon, and is attached to the Thirty-second Path of Tau, which alludes to the Universe as composed of the four elements, to the Kerubim, the Qliphoth, the Astral Plane, and the reflection of the Sphere of Saturn. After this has been explained, the Advancement of the Zelator takes place, after which the Ritual of the Thirty-second Path is celebrated.

Hierophant, to Zelator: "Facing you are the Portals of the thirty-second, thirty-first, and twenty-ninth Paths leading from the grade of Zelator to the three other grades which are beyond. The only path now open to you, however, is the thirty-second, which leads to the 2° = 9° grade of Theoricus, and which you must traverse before arriving at that degree. Take in your right hand the Cubical Cross, and in your left hand the Banner of Light, and follow your guide Anubis * the Guardian: who leads you from the Material to the Spiritual."

Kerux: "Anubis the Guardian spake unto the Aspirant, saying: 'Let us enter into the Presence of the Lords of Truth.' Arise and follow me."

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* It will be noticed that from here this ritual becomes unnecessarily complicated with Egyptian deities—in fact, its mysteries become rather "forced." Still more so

Hiereus: "The Sphinx of Egypt spake and said: 'I am the synthesis of the Elemental Forces: I am also the symbol of man: I am Life: and I am Death: I am the Child of the Night of Time.'"

Hierophant: "The priest with the mask of Osiris spake and said: 'Thou canst not pass the gate of the Eastern Heaven: except thou canst tell me my name.'"

Kerux, for Zelator: "Thou art Nu: The Goddess of the Firmament of Air. Thou art Harmakhis, Lord of the Eastern Sun."

Hierophant: "In what sign and symbol dost thou come?"

Kerux, for Zelator: "In the letter Aleph, with the Banner of Light, and the symbol of equated forces."

Hierophant (falling back and making with fan the sign of Aquarius, ♒, before Zelator): "In the sign of the man, child of Air, art thou purified—pass thou on."

Similarly the Zelator passes the Lion, the Eagle, and the Bull. The *Hierophant* then explains to the Zelator the symbolism of the cubical cross, as follows:

DIAGRAM 20.

Arrangement of Temple for the 32nd Path in the 2° = 9° Ritual.

"The cubical cross is a fitting emblem of the equilibrated and balanced forces of the Elements. It is composed of twenty-two squares externally, which refer to the twenty-two letters placed thereon. Twenty and two are the letters of the Eternal Voice in the vault of Heaven; in the depths of the Earth; in the abyss of the Waters, and in the all-presence of Fire: Heaven cannot speak their fulness, Earth cannot utter it. Yet hath the Creator bound them in all things. He hath mingled them through Water: He hath whirled them aloft in Fire: He hath sealed them in the Air of Heaven: He hath distributed them through the Planets: He hath assigned unto them the twelve constellations of the Zodiac."

He then explains that to the Thirty-second Path of the Sepher Yetzirah is attributed the seven Abodes of Assiah; to the four Elements, the Kerubim, and the Qliphoth.*

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will this be seen in the next ritual, which becomes ridiculously complex with Samothracian nonentities. The symbols in themselves are not wrong; but it is the "mixed-biscuit" type of symbol which is so bad, especially where it is not necessary, but chosen so as to "show off" superficial knowledge.

* *See* 777, cols. civ., cviii., pp. 20 and 23; and Revelations, chap. i.

It represents the connecting-link between Assiah and Yetzirah. It is the rending of the Veil of the Tabernacle; and it is the passing of the Gate of Eden. After which he enters upon the symbolisms of the twenty-first Key of the Tarot, the naked female form of which represents the Bride of the Apocalypse, the Qabalistic Queen of the Canticles, the Egyptian Isis of Nature. Her two wands are the directing forces of the

DIAGRAM 21.
The Cubical Cross of Twenty-two Squares.

DIAGRAM 22.
The Garden of Eden and the Holy City.

Positive and Negative currents. She is the synthesis of the Thirty-second Path uniting Malkuth and Yesod.

The *Hegemon* then explains his tablet, which contains the occult symbolism of the Garden of Eden and the Holy City of the Apocalypse; and the *Kerux* also his—the seven Infernal Mansions and the four Seas.* After which the *Hierophant* confers on the Zelator the title of the Thirty-second Path; the Zelator then quits the Temple for a short time before passing to the Grade of Theoricus.

The Ceremony of Theoricus is opened by the *Hierophant*, who says to the Zelator: "Frater Pereclinos de Faustis: as in the grade of $1° = 10°$ there were given the symbolical representations of the Tree of Knowledge of the Good and Evil of the gate of Eden and of the Holy Place: so in the $2° = 9°$ of Theoricus the 'Sanctum Sanctorum' with the Ark and the Kerubim is shown: as well as the garden of Eden, with which it coincides, while in the thirty-second path leading thereunto, through which you have just passed, the Kerubic Guardians are represented; and the Palm-trees, or trees of Progression in the Garden of Eden. Honoured *Hegemon*, conduct the Zelator to the West, and place him there before the portal of the thirty-second path through which he has just entered."

The Zelator then seeks entrance by the Caduceus of Hermes, the symbolism of which the *Hegemon* explains to him.

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* *See* 777, cols. cvi., cvii., p. 23.

The *Hierophant* then says: "The symbols before you represent alike the Garden of Eden,* and the Holy of Holies: Before you stands the Tree of Life formed of the Sephiroth and their connecting paths. . . . The connecting paths are twenty-two in number, and are distinguished by the twenty-two letters of the Hebrew alphabet, making with the ten Sephiroth themselves the thirty-two paths of Wisdom of the Sepher

DIAGRAM 23.

Arrangement of the Temple for the Ceremony of Theoricus in the 2° = 9° Ritual.

DIAGRAM 24.

The Caduceus of Hermes.

DIAGRAM 25.

The Altar Symbol in the 2° = 9° Ritual.

Yetzirah." The letters, he then points out to him, form the symbol of the Serpent of Wisdom, and the Sephiroth the Flaming Sword. "The two pillars right and left of the Tree are the symbols of the active and passive, male and female—Adam and Eve. . . . The pillars further represent the two Kerubim of the Ark; the right, male—Metatron; and the left, female—Sandalphon. Above them ever burn the lamps of their Spiritual Essence, the Higher Life, of which they are the partakers in the Eternal Uncreated One."

The Zelator is then instructed in the sign, grip, grand word, &c.: After which the

* *See* Diagram of the Paths and Grades.

Hegemon rises and conducts the Zelator to the *Hiereus*, who explains to him the tablet of "The Duplicate form of the Alchemical Sephiroth." * The *Hegemon* then explains to him "The Geometrical lineal figures attributed to the planets"; † and the *Kerux* "The sixteen figures of Geomancy." ‡ The *Hierophant* congratulates the newly initiated Theoricus, and confers upon him the title of PORAIOS (or PORAIA) DE REJECTIS, which hath the signification: "brought from among the rejected ones," and gives unto him the symbol of Ruach, which is the Hebrew for Air.

The Closing then takes place. "Let us adore the Lord and King of Air!" says the *Hierophant*. The prayer of the Sylphs follows; and in the Name of SHADDAI EL CHAI the Temple is closed in the 2° = 9° Grade of Theoricus.

The following month, February, P. passed through the next grade, that of 3° = 8°.

RITUAL OF THE 3° = 8° GRADE OF PRACTICUS

This Grade is particularly attributed to the element of Water, and especially refers to the planet Mercury and to the thirty-first and thirtieth paths of ש and ר. It opens with the Adoration to the King of the Waters, which is followed by the Advancement. The Theoricus first gives the necessary signs, and then, as before, solemnly pledges himself to secrecy, after which he is conducted to the East and placed between the Mystic Pillars. The *Hierophant* then says to him:

"Before you are the portals of the thirty-first, thirty-second and twenty-ninth paths. Of these, as you already know, the central one leads from the 1° = 10° of Zelator to the 2° = 9° of Theoricus. That on the left hand, which is now open to you, is the thirty-first, which leads from the 1° = 10° of Zelator to the 3° = 8° of Practicus. Take in your right hand the Pyramid of Flame, and follow your guide Axiokersa § the Kabir, who leads you through the path of fire.

In this ritual the Three Cabiri are made to represent the triangle of fire, thus: Axieros, the first Kabir, says: "I am the apex of the Triangle of Flame: I am the Solar

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* *See* 777, cols. cxii., cxiii., p. 23. † *See* 777, col. xlix., p. 15.

‡ *See* 777, col. xlix., p. 15 and note p. 41.

§ This introduction of the Samothracian mysteries is evidently a straining after effect. They were of a much lower order than the Eleusinian, and a great deal more obscure; in fact, even at the time, people could not define with anything like accuracy what the Kabiri really were. The student will find more concerning these semi-mythical beings in Strabo, Diodorus and Varro. Döllinger says: "This much is undoubted on the joint testimony of Strabo and Mnaseas; the gods whose initiation people received here (Samothrace) were Axieros, *i.e.*, Demeter; Axiokersos, *i.e.*, Hades; and Axiokersa, *i.e.*, Persephone."—Döllinger, "The Gentile and the Jew," Eng. edition, 1906, vol. i., pp. 172–186.

Fire pouring forth its beams upon the lower world: Life-giving, Life-producing." Then Axiokersos, the second Kabir, says: "I am the left-hand basal angle of the Triangle of Flame: I am Fire, Volcanic and Terrestrial, flashing and flaming through the deep abysses of Earth: Fire rending, fire penetrating, tearing asunder the curtains of Matter; fire constrained; fire tormenting; raging and whirling in lurid storm!" And lastly, Axiokersa, the third Kabir, says: "I am the right-hand basal angle of the Triangle of Flame. I am Fire, Astral and Fluid, winding through the firmament of Air. I am the life of Being, the vital heat of Existence."

The *Hierophant* then takes the solid triangular pyramid and explains:

"The solid triangular Pyramid is an appropriate hieroglyph of fire. It is formed of four triangles, three visible and one concealed: which latter is the synthesis of the rest. The three visible triangles represent Fire, Solar, Volcanic and Astral; while the fourth represents latent heat. The three words: אור אוב אוד refer to three conditions of heat: Aud, Active; Aub, Passive;* Aur, the Equilibrated; while אש (Ash) is the name of Fire."

DIAGRAM 26.

Arrangement of the Temple for the 31st Path in the 3° = 8° Ritual.

"The Thirty-first Path of the Sepher Yetzirah, which answereth to the letter ש, is called the Perpetual Intelligence; and it is so called because it regulateth the motions of the Sun and Moon in their proper order; each in an orbit convenient for it. It is, therefore, the reflection of the sphere of Fire; and the path connecting the material universe, as depicted in Malkuth, with the Pillar of Severity and the side of Geburah through the Sephira Hod."

He then explains to the Theoricus the twentieth Key of the Tarot. It is a glyph of the powers of Fire. The angel crowned with the Sun is Michael, the ruler of Solar Fire.

The serpents which leap in the rainbow are symbols of the fiery Seraphim. The trumpet represents the influence of the Spirit descending upon Binah; and the banner with the cross refers to the four rivers of Paradise. Michael is also Axieros; the left-hand

* Hence: *Odic* force; and *Obi* or *Obeah*, witchcraft.

figure Samael, the ruler of Volcanic Fire—he is also Axiokersos; the right-hand figure is Axiokersa. "These three principal figures form the Triangle of Fire; and they further represent Fire operating in the other three elements of Earth, Water and Air." The central lower figure is Erd, the ruler of latent heat, he is the candidate in the Samothracian mysteries, and rises from the Earth as if to receive and absorb the properties of the

DIAGRAM 27.
The Ten Sephiroth in the Seven Palaces.

DIAGRAM 28.
The Attributions of the Ten Sephiroth to the Four Letters.

other three. The three lower figures form the Hebrew letter schin, to which Fire is especially referred; the seven Hebrew Yodhs refer to the Sephiroth operating in each of the seven planets, and also to the Schemhamphorasch."

DIAGRAM 29.
The Solar Greek Cross.

The Hiereus then explains the two tablets: "The Ten Sephiroth in Seven Palaces," and "The attribution of the Ten Sephiroth to the four letters of the Holy Name." And the *Hegemon:* "The Seven Heavens of Assiah," * and "The Ten evil Sephiroth of the Qliphoth." †

The *Hierophant* then confers on the Theoricus the title of the Thirty-first Path, which ends the first part of the Ceremony of 3° = 8°.

The second part consists of the ritual of the Thirtieth Path. The *Hierophant* explains the Solar Greek Cross, and then says:

"The Thirtieth Path of the Sepher Yetzirah, which answereth unto the letter 'Resch,' is called the collecting intelligence; and it is so called because from it astrologers deduce the judgment of the stars, and of the

* *See* 777, cols. xciii., xciv., xcv., pp. 21, 20. † *See* 777, col. viii., p. 2.

celestial signs, and the perfections of their science, according to the rules of their resolutions. It is therefore the reflection of the Sphere of the Sun; and the Path connecting Yesod with Hod, the Foundation with Splendour."

And then enters upon the symbolism of the Nineteenth Key of the Tarot, which resumes these ideas: The Sun has twelve principal rays which represent the Zodiac; these are divided into thirty-six rays to represent the thirty-six Decanates; and then again into seventy-two Quinaries. Thus the Sun itself embraces the whole creation in its rays. The seven Hebrew Yodhs falling through the air refer to the Solar influence descending. "The two children, standing respectively on Water and Earth, represent the generating influences of both, brought into action by the rays of the Sun. They are the two inferior and passive elements, as the Sun and the Air above them are the superior and active elements of Fire and Air." Furthermore, these two children resemble the sign Gemini (which the Greeks and Romans referred to Castor and Pollux), which unites the Earthy sign of Taurus and the Watery sign of Cancer.

DIAGRAM 30.

The Arrangement of the Temple for the 30th Path in the 3° = 8° Ritual.

The *Hiereus* then shows the Theoricus the tablet of "The astrological symbols of the Planets,"* and explains to him the tablet of "The true and genuine attribution of the Tarot Trumps to the Hebrew Alphabet." † After which the *Hegemon* leads him to "The Tablet of the Olympic, or aerial planetary spirits," ‡ and shows him "The Geomantic Figures" with the ruling intelligences and genii, also the Talismanic symbols allotted to each geomantic figure.§

The *Hierophant* now confers upon the Theoricus the title of Lord of the Thirteenth Path, who quits the Temple for a short time.

By means of the symbol of the Stolistes—the chalice of Lustral Water—the Theoricus

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* *See* 777, col. clxxvii., p. 35.
† *See* 777, col. xiv., p. 4.
‡ *See* 777, col. lxxx., p. 18.
§ *See* "Handbook of Geomancy," THE EQUINOX, vol. i., No. II.

seeks entrance to the Temple. The *Hierophant* rises, and facing the altar, addresses the Theoricus thus :

" Before you is represented the symbolism of the Garden of Eden, at the summit is the Supernal Eden containing the three Supernal Sephiroth. . . . And in the garden were the Tree of Life, and the Tree of the Knowledge of Good and Evil, which latter is from Malkuth . . . and a river Nahar went forth out of Eden, namely, from the Supernal Triad, to water the garden—the rest of the Sephiroth. And from thence it was divided into four heads, in Daäth. . . . The first head is Pison, which flows into Geburah. . . . The second head is Gihor . . . flowing into Chesed. The third is Hiddekel . . . flowing into Tiphereth. And the Fourth . . . is Phrath, Euphrates, which floweth down upon Malkuth." These four rivers form the Cross of the Great Adam. In Malkuth is Eve, the completion of All, the Mother of All.

DIAGRAM 31.

The Arrangement of the Temple for the Ceremony of Practicus in the 3° = 8° Ritual.

The *Hierophant* then gives the Theoricus the sign of this grade, and explains the Altar symbol: " The Cross above the triangle represents the power of the spirit of life rising above the triangle of waters; and reflecting the triune therein, as further marked by the lamps at their angles : while the chalice of water placed at the junction of the cross and triangle represents the maternal letter Mem." After which, the tablet bearing the mystic seals and names drawn from the Kamea of Mercury * is shown the Theoricus, as well as the tablet of the seven planes of the Tree of Life, answering to the seven planets, and the tablet showing the meaning of the Alchemical Mercury on the Tree of Life ; also the symbols of all the planets resumed in a Mercurial Figure.

DIAGRAM 32.

The Altar Symbol in the 3° = 8° Ritual.

The *Hierophant* then congratulates the newly made Practicus, and confers upon him

* A Kamea is a Magic square. *See* " Mathematical Recreations," by W. W. Rouse Ball.

the mystic title of "MONOKEROS DE ASTRIS," which means "The Unicorn from the Stars," and gives him the symbol of Maim—water.

The closing of the Temple now takes place, and the prayer to the Undines is rehearsed, and in the name of ELOHIM TZABAOTH is the Dismissal pronounced.

In May, 1899, three months after P. had passed through the ceremony of 3°=8°, he was sufficiently prepared for the further advancement to the grade of 4°=7°.

DIAGRAM 33.
The Garden of Eden.

RITUAL OF THE 4° = 7° GRADE OF PHILOSOPHUS

The First Part

This Ritual is particularly attributed to the Element of Fire, and refers to the planet Venus, and the Twenty-ninth, Twenty-eighth, and Twenty-seventh paths of Qoph, Tzaddi and Pé.

The Adoration commences by the *Hierophant* saying: "TETRAGRAMMATON TZEBAOTH! BLESSED BE THOU! THE LORD OF ARMIES IS THY NAME!" To this all answer "Amen." The Hierophant then orders all present to adore their Creator in the Name of Elohim, mighty and ruling, in the Name of Tetragrammaton Tzebaoth, and in the Name of the Spirits of Fire. Then in the Name of TETRAGRAMMATON TZEBAOTH he declares the Temple open.

After the Adoration has taken place, the Advancement ritual of the Path of ק is celebrated. The *Hegemon* leads the Practicus through the pillars and then circumambulates the Temple. As they approach the Hierophant, he rises, holding aloft the red lamp, and says:

"The Priest with the mask of Osiris spake and said: 'I am the water, stagnant, and silent, and still; reflecting all, concealing all. I am the Past! I am the inundation. He that ariseth from the great waters is my name. Hail unto ye! O dwellers in the land of Night. Hail unto ye! for the rending of the darkness is nigh!'"

DIAGRAM 34.
Attribution of the Alchemical Mercury.

The Hiereus says:

"The Priest with the mask of Horus spake and said: 'I am the Water, turbid, and troubled, and deep. I am the Banisher of Peace in the vast abode of Waters! None is so strong that can withstand the Strength of the great Waters: the Vastness of their Terror: the Magnitude of their Fear: the Roar of their thundering Voice. I am the Future, mist-clad and shrouded in gloom. I am the recession of the torrent, the Storm veiled in Terror is my Name. Hail unto the mighty Powers of Nature and the chiefs of the whirling Storm.'"

DIAGRAM 35.
The Seven Planes of the Tree of Life.

The *Hegemon* then says:

"The priestess with the mask of Isis spake and said: 'The traveller through the gates of Anubis is my Name. I am the water perfect, and limpid, and pure, ever flowing out towards the silver sea. I am the ever-passing Present, which stands in the place of the Past; I am the fertilised land. Hail unto the dwellers of the wings of the Morning!'"

DIAGRAM 36.
The Unification of the Planets in Mercury.

The *Hierophant* then delivers the following oration:

"I arise in the Place of the Gathering of the Waters through the rolled-back clouds of Night. From the Father of Waters went forth the Spirit rending asunder the veils of the Darkness. And there was but a vastness of Silver and of Depth in the place of the Gathering of Waters.

"Terrible was the silence of an uncreated world. Immeasurable the depth of that Abyss. And the Countenances of Darkness half-formed arose.

"They abode not; they hasted away; and in the vastness of vacancy the Spirit moved; and the light-bearers were for a space.

"I have said: Darkness of the Darkness; are not the Countenances of Darkness fallen with the kings that were? Do the Sons of the Night of Time endure for ever? Not yet are they passed away.

"Before all things are the waters; and the Darkness and the Gates of the land of Night.

"And the Chaos cried aloud for the unity of Form, and the Face of the Eternal arose.

"And before the Glory of That Countenance the Night rolled back, and the Darkness hasted away.

"In the Waters beneath was that Face reflected in the Formless Abyss of the Void.

"Forth from those eyes darted rays of terrible splendour which crossed with the currents reflected.

"That Brow and those Eyes formed the Triangle of the measureless Heavens, and their reflection formed the Triangle of the measureless waters.

DIAGRAM 37.

The Arrangement of the Temple for the 29th Path in the $4° = 7°$ Ritual.

"And thus was formulated in Eternity the External Hexad; and this is the number of the Dawning Creation!"

The Hegemon having illuminated the Temple, the *Hierophant* then explains to the Practicus the Calvary Cross of twelve squares:

"The Calvary Cross of twelve squares fitly represents the Zodiac; which embraces the Waters of Nu, as the Ancient Egyptians termed the Heavens, the waters which be above the Firmament. It also alludes to the Eternal River of Eden, divided into four heads, which find their correlation in the four triplicities of the Zodiac."

After which he explains to him the Eighteenth Key of the Tarot. It represents the Moon in its increase in the side of Gedulah; it has sixteen principal, and sixteen secondary rays. Four Hebrew Yodhs fall from it. There are also two Watch-towers, two dogs, and a cray-fish. "She is the Moon at the feet of the Woman of the Revelations, ruling equally over the cold and moist natures, and the passive elements of Water

and Earth." The four Yodhs refer to the four letters of the Holy Name. The dogs are the jackals of Anubis guarding the gates of the East and the West symbolised by the two Towers. The cray-fish is the sign Cancer, the Scarabæus or God Kephera. "The emblem of the Sun below the horizon, as he ever is when the Moon is increasing above.'

DIAGRAM 38.
The Calvary Cross of Twelve Squares.

The *Hierophant* then leads the Practicus to the Serpent of Brass, and says:

"This is the Serpent Nehushtan, which Moses made. 'And he set it upon a Pole'—that is, he twined it about the middle pillar of the Sephiroth, because that is the reconciler between the fires of Geburah (Seraphim, fiery serpents) or Severity, and the Waters of Chesed or Mercy. This serpent is also a type of Christ the Reconciler, also it is known as Nogah amongst the Shells, and the Celestial Serpent of Wisdom. 'But the Serpent of the Temptation was the Serpent of the Tree of the Knowledge of Good and of Evil, and not the Serpent of the Tree of Life.'"

DIAGRAM 39.
The Serpent of Brass.

DIAGRAM 40.
The Qabalah of Nine Chambers.

DIAGRAM 41.
The Tablet of the Three Columns.

After which the *Hiereus* shows the Practicus "The Qabalah of the Nine Numbers," and the tablet of the "Forming the Tree of Life in the Tarot." And the *Hegemon:* The tablet representing the Formation of the Hexagram, and known as "The tablet of the Three Columns"; and also explains to him the mode of using the Talismanic Forms drawn from the Geomantic Figures.

The *Hierophant* then confers upon the Practicus the title of "Lord of the Twenty-ninth Path," and the first part of the Ritual is ended.

THE TEMPLE OF SOLOMON THE KING

The Second Part

The Second Part, the passage of the Path of צ begins by the *Hierophant* saying to the Practicus :

"Frater Monokeros de Astris, the Path now open to you is the Twenty-eighth, leading from the 2° = 9° of Theoricus to the 4° = 7° of Philosophus. Take in your right hand the Solid pyramid of the Elements and follow your guide through the Path."

DIAGRAM 42.

The Arrangement of the Temple for the 28th Path in the 4° = 7° Ritual.

Then, as before, the *Hierophant* raises his red lamp, and cries :

"The Priestess with the Mask of Isis spake and said : 'I am the rain of Heaven descending upon the Earth, bearing with it the fructifying and germinating power. I am the plenteous yielder of Harvest ; I am the cherisher of Life.'"

. . . . .

"The Priestess with the Mask of Nephthys spake and said : 'I am the dew descending, viewless, and silent, gemming the Earth with countless Diamonds of Dew, bearing down the influence from above in the solemn darkness of Night.'"

DIAGRAM 43.

The Pyramid of the Four Elements.

After which the *Hegemon* says :

"The Priestess with the Mask of Athoor spake and said : 'I am the ruler of mist and of cloud, wrapping the Earth as it were with a garment, floating and hovering between Earth and Heaven. I am the giver of the mist-veil of Autumn : the Successor unto the dew-clad Night.'"

Shortly after this, the *Hierophant* explains to the Practicus the truncated Pyramid :

This pyramid is attributed to the four elements ; on its apex is the word את (Ath) composed of the first and last letters of the Alphabet, it signifies Essence. The square base represents the material universe.

And then the Seventeenth Key of the Tarot :

This Key represents a Star with seven principal and fourteen secondary rays, altogether twenty-one, the number of the divine name Eheieh. In the Egyptian sense it is Sirius, the Dog-Star, the star of Isis-Sothis. Around it are the seven planets. The nude figure

THE LINEAL FIGURES.

Triangle

Square

Pentangle

Hexangle

Heptangle

Octangle

Enneangle

Dekangle

Endekangle

Dodekangle

is the synthesis of Isis, Nephthys, and Hathoor. She is Aima, Binah, and Tebunah, the great Supernal Mother Aima Elohim pouring upon Earth the Waters of Creation. In this Key she is completely unveiled, whilst in the twenty-first she was only partially so. The two urns contain the influences of Chokhmah and Binah. On the right springs the Tree of Life, and on the left the Tree of the Knowledge of Good and of Evil, whereon the bird of Hermes alights; therefore this Key represents the restored World.

This finished, the *Hierophant* shows him the method of writing the Holy Name in each of the four Worlds;* and also explains to him the method of writing Hebrew words by Yetziratic attribution of the Alphabet. The *Hiereus* unveils "The Lineal Figures attributed to the Planets," showing dekagrams, hendekagrams, and dodekagrams; and explains to him the number of possible modes of tracing the lineal figures. The *Hegemon* informs him that the Sepher Yetzirah divides the ten numbers into tetrad and hexad; also he explains the Geomantic Figures arranged according to their planetary attribution on the Tree of Life.†

This finishes the second part of this ritual, and the *Hierophant* confers upon the Practicus the title of: "Lord of the Twenty-eighth Path."

The Third Part

At the beginning of the Third Part the *Hierophant* says: "Frater Monokeros

* *See* 777, cols. lxiii., lxiv., lxv., lxvi., pp. 16 and 17.

† *See* 777, col. xlix. and note, also "Handbook of Geomancy."

de Astris, the Path now open to you is the Twenty-seventh, which leads from the $3° = 8°$ degree of Practicus to the $4° = 7°$ degree of Philosophus. Take in your right hand the Calvary Cross of ten squares and follow your guide through the Path of Mars."

After which the *Hierophant* explains the Calvary Cross of ten squares: "The Calvary Cross of ten squares refers to the ten Sephiroth in balanced disposition; before which the formless and the void rolled back. It is also the opened-out form of the double cube, and of the Altar of Incense."

And the Sixteenth Key of the Tarot:

It represents a Tower struck by a lightning-flash proceeding from a rayed circle and terminating in a triangle. It is the Tower of Babel. The flash exactly forms the Astronomical symbol of Mars. It is the Power of the Triad rushing down and destroying the Column of Darkness. The men falling from the tower represent the fall of the kings of Edom. "On the right-hand side of the Tower is Light, and the representation of the Tree of Life by Ten Circles. On the left-hand side is Darkness, and Eleven Circles symbolically representing the Qliphoth."

DIAGRAM 44.

Arrangement of the Temple for the 27th Path in the $4° = 7°$ Ritual.

The Alchemical Symbols of Sulphur and of Salt on the Tree of Life are then shown.

DIAGRAM 45.

The Calvary Cross of Ten Squares.

DIAGRAM 46.

The Symbol of Salt on the Tree of Life.

DIAGRAM 47.

The Symbol of Sulphur on the Tree of Life.

After which the *Hiereus* explains the tablet of the Trinity operating through the Sephiroth; and the *Hegemon* that of the seven Yetziratic palaces * containing the ten Sephiroth; and

* *See* 777, col. xc., p. 18.

the Qliphoth * with their twelve princes, who are the heads of the Evil of the twelve months of the year. The *Hierophant* then confers upon the Practicus the title of "Lord of the Twenty-seventh Path," and the third part of the Ritual comes to an end.

DIAGRAM 48.
The Trinity Operating through the Sephiroth.

The Fourth Part

In the Advancement Ceremony the Practicus seeks admission by the sign of the Calvary Cross of six squares within a circle. The *Hierophant* tells him:

"This cross embraces, as you will see, Tiphereth, Netzach, Hod and Yesod, resting upon Malkuth. Also the Calvary Cross of six squares forms the Cube unfolded, and is thus referred to the six Sephiroth of Microprosopus, which are: Chesed, Geburah, Tiphereth, Hod, Netzach and Yesod."

DIAGRAM 49.
Arrangement of the Temple for the Ceremony of Philosophus in the 4° = 7° Ritual.

And then explains to him the symbolic representation of the fall:

"The Great Goddess, who in the 3° = 8° degree, was supporting the Columns of the Sephiroth in the form of the sign of Theoricus (*i.e.*, of Atlas supporting the World) being tempted by the fruit of the Tree of Knowledge, stooped down to the Qliphoth . . . the Columns were unsupported, and the Sephirotic Scheme was shattered; and with it fell Adam the Microprosopus. Then arose the Great Dragon with seven heads and ten horns, cutting by his folds Malkuth from the Sephiroth, and linking it to the Kingdom of the Shells. The Seven lower Sephiroth were cut off from the Three Supernals in Daäth, at the feet of Aima Elohim. And on the head of the Dragon are the names of the

DIAGRAM 50.
The Calvary Cross of Six Squares.

* *See* 777, col. viii., p. 2.

eight Edomite kings, and on the horns the names of the eleven dukes of Edom. And because in Daäth was the utmost rise of the Great Serpent of Evil; therefore there is as it were another Sephira, making eight heads according to the number of the eight Kings; and for the Infernal and Averse Sephiroth eleven instead of ten, according to the number of the eleven dukes of Edom. The infernal waters of Daäth rushed from the mouth of the Dragon—and this is the Leviathan. Tetragrammaton Elohim placed four letters of the Holy Name, and also the flaming sword, that the uppermost part of the Tree of Life might not be involved in the Fall of Adam."

DIAGRAM 51.
The Fall.

The Hierophant then explains the symbolism of the Temple, and says:

"I now congratulate you on having passed through the ceremony of the 4° = 7° of Philosophus and in the recognition thereof, I confer upon you the mystic title of 'PHAROS ILLUMINANS' which signifies—the Illuminating Tower of Light, and I give you the symbol of אש (Ash), which is the Hebrew name for fire.

DIAGRAM 52.
The Altar Symbol in the 4° = 9° Ritual.

Having passed through this grade, the newly made Philosophus earns the title of Honoured Frater and is eligible for the post of Hiereus.

The closing then takes place, the adoration of the King of Fire is made, and the Prayer of the Salamanders is rehearsed, and in the name of TETRAGRAMMATON TZEBAOTH the Temple is closed in the grade of 4° = 7°.

In the space of seven months from a mere student in the Mysteries, P. had risen to the grade of Philosophus in the Order of the Golden Dawn. A light had indeed been

winnowed from the husks of darkness, and now as an eye of silver it glided over the dark face of the waters. Chaos was taking form—red, vague and immense.

He had passed through the Ritual of Earth, Air, Water, and Fire, and now it was left to him to pass through the Ritual of the Portal, or the Ritual which completes the four elemental rituals by a fifth, the Ritual of the Spirit, before he could pass from the First Order to the Second.

This ritual is an important one, as it is the connecting-link between the first two orders, and in an abridged form is as follows:

THE RITUAL OF THE 24TH, 25TH, AND 26TH PATHS

Leading from the First Order of the G . · . D . · . in the Outer to the $5° = 6°$

Officers: V. H. Hierophant Inductor; V. H. Associate Adept

OPENING

The Hierophant Inductor first asks the Fratres and Sorores present to assist him to open the Portal of the Vault of the Adepts. The Fratres and Sorores then give the signs of the various grades from $0° = 0°$ to $4° = 7°$.

The *Hierophant Inductor* then says to the Associate Adept:

V. H. Associate Adept, what is the additional mystic title bestowed upon a Philosophus, as a link with the Second Order?

Associate Adept: Phrath.

Hierophant Inductor: To what does it allude?

Associate Adept: To the fourth River of Eden.

Hierophant Inductor: What is this Sign?

Associate Adept: The Sign of the rending of the Veil (gives it).*

Hierophant Inductor: What is the answering sign?

Associate Adept: The Sign of the closing of the Veil (gives it).†

Hierophant Inductor: What is the Word?

Associate Adept: Pe. פ.

Hierophant Inductor: Resh. ר.

Associate Adept: Kaph. כ.

Hierophant Inductor: Tau. ת.

Associate Adept: The whole word is Paroketh פרכת, meaning the Veil of the Tabernacle.

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* and †. For these signs *see* Liber O, No. II., vol. i., THE EQUINOX.

In and by this word the Hierophant Inductor declares the Portal of the Vault of the Adepts duly opened.

THE CEREMONY

At the bidding of the Hierophant Inductor the Associate Adept places the Candidate in the West between the Banner and the Black Pillar, before the Elemental Tablets, but facing the West. After which he presents him to the Hierophant Inductor.

The Hierophant Inductor then addresses the Philosophus and points out to him that if in the previous grades much information was imparted to him; it was done as a test of his trustworthiness. Continuing he says: "I therefore now ask you before proceeding further in the Order, to pledge yourself to the following, laying your hand upon the Central Tablet in the midst of the four Elemental Tablets."

The Philosophus then promises never to reveal the Secrets of this Ritual; never to use his practical Occult Knowledge for Evil; to use his influence only for the honour of God, not to stir up strife; and to uphold the authority of the Chiefs of the Order.

After which he confirms his obligation by saying, "I undertake to maintain the Veil between the First and Second Orders and may the powers of the elements bear witness to my pledge."

DIAGRAM 53.

Arrangement of the Temple for the 24th, 25th, and 26th Paths in the Portal Ritual.

The Associate Adept then explains to the Philosophus the admission badge, which is the peculiar emblem of the Hiereus of a Temple of the First Order. And the Hierophant Inductor explains the Hierophant's Lamen and the Banner of the East, thus completing his knowledge of the Emblems appropriate to the Officers of a Temple of the First Order.

The Diagram of the Paths is then explained to the Candidate, after which the Hierophant Inductor says:

"Before you in the East are represented the Five Portals of the 21st, 24th, 25th, 26th and 23rd Paths; thus shadowing forth by their number the Eternal Symbol of the Pentagram; for five will divide without remainder the number of the letter of each of these Paths, that is, its numerical value, as it will those of all the paths from י, the 20th, to ת, the 32nd, inclusive; and also the sum of their numbers.

"Regarding these five Paths, I will now ask you to observe that the Tarot Keys attached to four of them, viz., The Wheel of Fortune, Death, the Devil, and the Hanged Man, are of more or less sinister and terrible import, and that only the symbol of Temperance appears to promise aid. Therefore by this straight and narrow Path of ס let the Philosophus advance like the arrow from the centre of קשת (Qsheth) the Bow of Promise; for by this hieroglyphic of the arrow hath Sagittarius ever been represented. And as this sign of Sagittarius lieth between the signs Scorpio (Death) and Capricornus (the Devil) so hath Jesus to pass through the wilderness tempted by Satan. But Sagittarius the Archer is a Bi-corporate sign, the Centaur, the Man and the Horse combined. Recall what was said unto thee in the passage of the 31st Path of Fire leading into the 3° = 8° of Practicus. 'Also there is the vision of the Fire-flashing Courser of Light, or also a child borne aloft on the shoulders of the Celestial Steed, fiery and clothed with Gold, or naked, and shooting from the Bow shafts of Light, and standing on the shoulders of the horse. But if thy meditation prolongeth itself thou shalt unite all these symbols into the form of the Lion.' * For thus wilt thou cleave upwards by the Path of ס, through the sixth Sephira unto the Path of ט answering unto Leo, the Lion, the Reconciling Path between Mercy and Severity, Chesed and Geburah; beneath whose centre hangs the Glorious Sun of Tiphereth.

"V. H. Associate Adept, will you explain to the Philosophus the 13th Key of the Tarot."

Associate Adept: The 13th Key of the Tarot represents the figure of a skeleton. The five extremities of the Body, delineated by head, hands and feet, allude to the powers of the Number five, the letter ה, the Pentagram comprehending the concealed Spirit of Life and the four Elements, the originators of all living forms.

The sign Scorpio especially alludes to stagnant and fetid water; and to that property of the moist nature which initiates putrefaction and corruption.

The eternal change from Life to Death, and through Death to Life, is symbolised in the grass which springs from and is nourished by putrefying and corrupting carcasses. The top of the scythe forms the T, Tau-Cross of Life, showing that what destroys also renews.

The Scorpion, Serpent and Eagle delineated before the figure of Death in the more ancient form of the Key, refer to the mixed transforming (therefore deceptive) nature of this emblem.

The Scorpion is the emblem of ruthless destruction, the Snake is the mixed and deceptive nature, serving alike for good and evil, and the Eagle is the Higher and Divine nature yet to be found herein, the alchemical Eagle of Distillation, the Renewer of Life. As it is said: "Thy youth shall be renewed like the Eagle's." Great indeed and many are the Mysteries of this Terrible Key!

After explaining a symbol of Typhon the Associate Adept turns to the 15th Key of the Tarot.

The 15th Key of the Tarot represents a goat-headed Satyr-like demon standing upon

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* *See* Preface.

a cubical altar. In his left hand, which points downwards, he holds a lighted torch, and in his right hand, which is elevated, a horn of water.

The cubical Altar represents the Universe. The whole figure shows the gross generating powers of nature on the material plane, and is analogous to the Pan of the Greeks and the Egyptian Goat of Mendes.

As his hands bear the torch and the horn, the symbols of Fire and Water, so does his form unite the Earth in his hairy and bestial aspect, and the Air in his bat-like wings. The whole would be an evil symbol were it not for the Pentagram of Light above his head which regulates and guides his movements.

The figure of Pan is then explained, after which the Hierophant Inductor shows the Philosophus the 14th Key of the Tarot.

The more ancient form shows us a female figure crowned with a crown of five rays symbolising the five Principles of Nature, the Concealed Spirit and the four Elements of Earth, Air, Fire and Water. About her head is a halo of Light. On her breast is the Sun of Tiphereth. The five-rayed crown further alludes to the five Sephiroth of Kether, Chokmah, Binah, Chesed and Geburah. Chained to her waist are a lion and an eagle, between which is a large cauldron whence arise steam and smoke. The Lion represents the Fire of Netzach, the Blood of the Lion; and the Eagle represents the Water of Hod, the Gluten of the Eagle; whose reconcilement is made by the Air in Yesod uniting with the volatilised Water rising from the cauldron through the influence of the Fire beneath it. The chains which link the Lion and the Eagle to her waist are symbolic of the paths of ♐ and ♑, Scorpio and Capricornus as shown by the Scorpion and the Goat in the background. In her right hand she bears the torch of solar fire, elevating and volatilising the Water in Hod by the fiery influence of Geburah; while with her left hand she pours from a vase the waters of Chesed to temperate and calm the fire of Netzach.

DIAGRAM 54.
The Symbolic Latin Names.

This explanation being ended, the Associate Adept places the red lamp, from the altar, in the right hand of the Philosophus and the cup of water in his left, and says:

"Let this remind you once more that only in and by the reconciliation of opposing

forces is the pathway made to true occult knowledge and practical power. Good alone is mighty, and Truth alone shall prevail; Evil is but weakness, and the power of evil; magic exists but in the contest of unbalanced forces, which in the end will destroy and ruin him who hath subjugated himself thereto. As it is said: "stoop not down, for a precipice lieth beneath the Earth; a descent of Seven steps; and therein is established the throne of an Evil and Fatal force. Stoop not down unto that dark and lurid world, defile not thy brilliant flame with the earthly dross of Matter. Stoop not down, for its splendour is but seeming, it is but the habitation of the sons of the unhappy."

The lamp and cup are then replaced, after which the following symbols are explained to the Philosophus: The Image of Nebuchadnezzar's Vision; The Symbol of the Great Hermetic Arcanum; The Tablet of Union between the four Elements; The tablet of the Symbolic Latin Names; The Seven Palaces of the Briatic World; and the Kerubim in the Visions of Isaiah, Ezekiel and St. John.

The Hierophant Inductor now congratulates the Philosophus on the progress he has made, and proclaims him Master of the 24th, 25th, and 26th Paths in the Portal of the Vault of the Adepts. After which the Closing of the Portal takes place, the Hierophant Inductor saying:

"In and by that word Paroketh I declare the Portal of the Vault of the Adepts duly closed. Unto thee O Tetragrammaton be ascribed Malkuth, Geburah, and Gedulah unto the Ages. Amen.

So finishes the Ritual of the Portal of the Vault of the Adepts, the connecting ritual between the grades of Philosophus and Adeptus Minor, between the First and the Second Order. But before we close this chapter, it will be necessary, briefly though it may be, to trace out the effect these six rituals and the mass of occult knowledge which appertains to them, had upon P., and further might be expected to have on the ordinary seeker in the mysteries of Truth.

To even the most casual student it must be apparent, once he has finished reading these rituals, that though they contain much that is scholarly and erudite, besides much that is essential and true, they, however, are bloated and swollen with much that is silly and pedantic, affected and misplaced, so much so that wilful obscurity taking the place of a lucid simplicity, the pilgrim, ignorant as he must be in most cases,

is spontaneously plunged into a surging mill-race of classical deities and heroes, many of whom thrust themselves boisterously upon him without rhyme or reason.

Ushered as it were into a Judgment Hall in which the law expounded to him is not only entirely unknown but is written in a language which he cannot even read, he is cross-questioned in a foreign tongue and judged in words which at present convey not a symptom of sense to him. As the Rituals proceed it might be expected that these difficulties would gradually lessen, but this is far from being the case; for, as we have seen, the complexities already involved by the introduction of Ancient Egyptian deities, concerning whom it is probable the candidate has but little knowledge, are further heightened by a general intrusion on the part of Hebrew, Christian, Macedonian and Phrygian gods, angels and demons, and a profuse scattering of symbols; which, unitedly, are apt either so to bewilder the candidate that he leaves the temple with an impression that the whole ritual is a huge joke, a kind of buffoonish carnival of Gods which in the sane can only provoke laughter; or, on account of it being so utterly incomprehensible to him, his ignorance makes him feel that it is so vastly beyond him and above his own simple standard of knowledge, that all that he can do is to bow down before those who possess such an exalted language, concerning even the words and alphabet of which he can get no grasp or measure.

The result of this obscurity naturally is that in both cases the Rituals fail to initiate—in the first case they, not being understood, are jeered at; in the second they, though equally incomprehensible, are however revered. Instead of teaching the Alphabet by means of simple characters they teach it by grotesque and all but impossible hieroglyphics, and in the

place of giving the infant adept a simple magic rag doll to play with, intrust to his care, with dire prognostication and portent of disaster, a gargoyle torn from the very roof of that temple on the floor of which he, as a little child, is as yet but learning to crawl. The result being, as it proved in most cases, as disastrous as it was lamentable.

There is a time and a place for everything, and there is a right use for the affectation of knowledge just as there is a wrong one. When a child has learnt the simple rules of addition, subtraction, multiplication and division; it is legitimate to ask it to solve some simple little problem; but it is sheer waste of time to ask it: "If twenty-four sprats cost a shilling, and one sprat will make a meal for two children, how many children can you feed for twopence halfpenny?" before it knows that one plus one equals two. If a child is never taught to add one to one it is possible that even when grown up, the man to his dying day will look upon the setter of the twopenny-halfpenny sprat question as an advanced mathematician, perhaps even as an "advanced occultist." But when he has learnt the meaning of one plus one equals two, he will find this vast unthinkable problem to be after all but as simple as adding one to one or two to two.

The affectation of knowledge and the piling on of symbols is only legetimate to the ignorant when the purpose is to bewilder by a flashing image and not to instruct. In the present case the seeker after Truth is called the Child of Earth and Darkness, and instead of being shown the beautiful garment of light he will one day be called upon to wear, is at once rolled in a heap of tinselled draperies, in mummy wrappings, outgrown togas and the discarded underwear of

Olympus and Sinai, the result being that unless his understanding is as clear as these rituals are obscure, all he obtains is a theatrical impression of "make-up" and "make-believe," and a general detachment from the realities of Consciousness. The words obsess him; he cannot see that Typhon is as necessary in the Egyptian Scheme as Osiris; in the Christian, that Satan is but the twin of Christ. They fetter the freedom which they are supposed to unbind, producing not only a duality but a multiplicity of illusions; so that, in the end, the chances are, instead of conversing face to face with Adonai, he becomes a prig addressing a mass meeting in the Albert Hall, rationalising about irrational qualities.

Fortunately in the case of P. the result was somewhat different; already master of a vast storehouse of knowledge and learning he was less likely to gasp "Oh my!" at the display of Egyptain pyrotechnics than many of the others; he was in fact enabled by their help to weld to his knowledge a catalogue of disruptive learning, and from it add many words to the great dictionary of magical language he was at this time eagerly attempting to construct.

This construction of a language should be the object of all rituals; they should bring the seeker step by step nearer to his quest, that is to say, to perfect him in the tongue he one day hopes to speak. Each Ritual, be it a letter, a word, a sentence, or a volume, should contain a lesson clear and precise, it should leave behind it so bright and dazzling a picture that the very thought of it will at once conjure up the power dressed in its simple yet luminous symbols.

In the 0°=0° Ritual this is much more clearly carried out than in the following four. The candidate, the would-be

Neophyte, is led up to the Portal of the First Grade, the Grade of Neophyte, and is momentarily revealed a flashing vision of Adonai, as it were a tongue of blinding flame out of the depths of darkness, to show him that there is light even in this dreadful night through which he has to journey. He learns that though Adonai is in Kether, Kether also is in Malkuth; but the Rituals which follow the 0°=0°, excepting the Portal, which consist more of symbols and their explanations than of rites and ceremonials, are more inclined to obsess than to illuminate. Of course it may be urged that as they constitute four great trials, it is after all a greater test to be placed under a false guide than an honest one. But indeed, if this be so, then most certainly should the Neophyte, Zelator, Theoricus or Practicus travel his own road unhelped by others; further, he should not be tempted by others, and when he is hopelessly entangled be relieved of his trials like the reader of a fairy-tale who invariably finds that after the most monstrous difficulties the hero and heroine always marry and live happily ever afterwards. It is a better trial of the powers of a swimmer to let him swim without a cork jacket, notwithstanding the fact that it is a greater trial by far if you order him to leap into the water with a millstone round his neck; but this is scarcely "cricket," even if at the last moment you pull him out of the water and restore life by artificial respiration. Further, it is not teaching him how to swim, or how to improve his powers of swimming.

In the 1°=10° Ritual the Neophyte enters the first sphere of the Elements, the Element of Earth, and is at once liable to fall prey to the terrible worldly obsessions of the path of ת. This dark path he journeys up only to become child of the

fickle element of Air whose sign is the ever-changing moon. The next step brings him under the unstable condition of Water and the seemingly unbalanced influences of Mercury. But if he has passed through the paths of ש and ר with cunning and earnestness he will understand why it is necessary to enter the grade of the Element of Water by the paths of the Sun and of Fire, as he will in his next step understand why it is that the paths of ק and צ, that is, of Pisces and Aquarius, lead him to the Fire of Netzach and not to the Water of Hod.

The path which connects Hod with Netzach is the 27th path of the Sepher Yetzirah which answers to the letter פ. It is the reflection of the Sphere of Mars and is the lowermost of the reciprocal paths. The Tarot Key attributed to this path is very rightly the 16th Key—the Tower; which we have seen in the 4°=7° Ritual represents a tower struck by a flash of lightning, symbolising the Tower of Babel struck by the wrath of Heaven, and also the Power of the Triad rushing down and destroying the columns of darkness, the light of Adonai glimmering through the veils and consuming the elementary Rituals of the 1°=10°, 2°=9°, 3°=8°, and 4°=7° grades.

In many cases the candidate, it is to be feared, can never have realised the necessity of this destruction of superficial knowledge, and the harnessing of the Bull, Eagle, Man and Lion under the dazzling lash of the Spirit. And we find that though these rituals enabled P. to master a language, they in many ways hindered his otherwise natural progress by helping largely to obsess his Nephesh by the Qliphoth—his passions and emotions being stirred up by a continuous pageant of

naked Gods; his Ruach by the phantom of dead words—by the duality of the shell and of the fruit of things; and his Neschamah by Tetragrammaton, *i.e.*, he aspired chiefly to magic powers, not so that they might light him like the flame of a lamp along his road, but that they might consume, like the fire on the altar, his propitiations and sacrifices to a personal God.

Thus we find him, as it were, figuring before him a Pentagram and saying: "It is not complete without its top point." This is undoubtedly correct, but at this time he still failed to realise that when once the Supernal Triad has descended and is resting on the topmost point of the Pentagram, this being now the point of juncture becomes the most important of all points, and that the lower four are little better than supports, legs and arms to the body whose head now wears the Crown.

When the pilgrim realises that the four characteristics of the Sphinx, the four elements, the four letters of the Name, are only answerable in the fifth; then may it be said that the Ritual has succeeded in its purpose and has initiated him, otherwise that it has failed. It is no good (even if you are the Hierophant himself) pretending to represent יהוה before you have realised what is meant by יהשוה.

The real knowledge acquired by P. at this time, as we shall find in a subsequent chapter, was gained by his workings with Fras. C. S., V. N. and I. A.; and so ardent was he in his search after knowledge that he even went so far as to invoke Mercury by obtaining access to and copying the 5°=6° Rituals and Knowledges belonging to Fra. F. L., saying to himself: "All for Knowledge, even life, even honour, All!"

THE SEER

It is not to be wondered that the magic strain to which P. had been placed during the last seven months should have long since blossomed into flowers of weird and wonderful beauty. And so we find, as far back as the beginning of November 1899, the commencement of a series of extraordinary visions as wild and involved as many of those of Blake or St. Francis.

But before entering upon these visions, it will be necessary to explain that by a vision we mean as definite a psychological state and as certain and actual a fact to the mental eye, as the view of a landscape is considered to be to the physical eye itself. And so when we have occasion to write "he saw an angel," it is to be taken that we mean by it as absolute a fact as if we had written "he saw a mountain," or "he saw a cow." It, however, is not to be accepted that by this we lay down that either angels or cows exist apart from ourselves, they may or they may not; but it is to be taken that angels, and mountains and cows are ideas of equal value in their own specific spheres: the astral and the material; and that they have their proper place in existence, whatever existence may be, and that every experience, normal, abnormal, subnormal or supernormal, whether treated as an illusion or a fact, is of equal value so

long as it is conditioned in Time; and that a dream is of as real a nature as awakenment, but on a different plane in existence, the conditions of which can alone be judged and measured by experimental science.

Science advances by means of accumulating facts and consolidating them, the grand generalisation of which merges into a theory when it has been accepted by universal inference. Thus, I infer that catching a ball is not a necessary sequitur to throwing a ball up in the air; however, if I had never thrown a ball up in my life, and suddenly commenced doing so, and invariably caught it, probably after the nine hundred and ninety-nine billionth time I might be excused if I considered that catching balls was a necessary law of nature.* Yet nevertheless if I did arrive at such a conclusion without being fully conscious that at any moment I might have to recast the whole of these laws, I should be but a bat-headed dogmatist instead of the hawk-eyed man of science who is ever ready to re-see and to reform."†

* Why is it more probable that all men must die; that lead cannot of itself remain suspended in the air; that fire consumes wood and is extinguished by water; unless it be that these events are found agreeable to the laws of nature, and there is required a violation of these laws, or in other words a miracle, to prevent them?"—Hume, iv., p. 133.

"It is a miracle that a dead man should come to life, because that has never been observed in any age or country."—Hume, iv., p. 134.

† If a piece of lead were to remain suspended of itself in the air, the occurrence would be a 'miracle,' in the sense of a wonderful event, indeed; but no one trained in the methods of science would imagine that any law of nature was really violated thereby. He would simply set to work to investigate the conditions under which so highly unexpected an occurrence took place; and thereby enlarge his experience and modify his hitherto unduly narrow conception of the laws of nature."—Huxley, "Essay on Hume," p. 155.

"A philosopher has declared that he would discredit universal testimony

Before the birth of Copernicus the sun was universally considered to be a body moving round the earth; it was a FACT, and probably whilst it lasted the most universal fact the mind of man has ever accepted; but since that illuminated sage arose, it has been shown to be a simple fable, a child-like error, a puny optical illusion—so much for pseudo-scientific dogmatics.

To a child who has never seen a monkey, monkey is outside the circumference of its knowledge; but when once it has seen one it is mere foolishness for other children to say: "Oh no, you didn't really see a monkey; such things as monkeys do not exist, and what proves it beyond all doubt is that we have never seen one ourselves!" This, it will be seen, is the Freethinkers' * old, old conclusive argument: "There is not a God because *we* have no experience of a God."† . . . "There is not a South Pole because we have not trudged round it six times and cut our names on it with our pocket-knives!"

Now what is knowledge?

Something is!—Call it Existence.

What exists?

"I exist!" answers the Idealist, "I and I alone!"

rather than believe in the resurrection of a dead person, but his speech was rash, for it is on the faith of universal testimony that he believed in the impossibility of the resurrection. Supposing such an occurrence was proved, what would follow? Must we deny evidence, or renounce reason? It would be absurd to say so. We should simply infer that we were wrong in supposing resurrection to be impossible."—E. Lévi, "The Doctrine of Transcendent Magic," pp. 121, 158, also p. 192.

Also see Capt. J. F. C. Fuller, "The Star in the West," pp. 273–284.

* As opposed to "free thinker."

† Not "There is not a God *for us*, because we have no experience of a God," which, so long as they had no such experience, would be correct.

"Oh no, you do not!" cries the Materialist, "you certainly do exist; but not alone, for I am talking to you!"

"Fool!" says the Idealist, "cannot you grasp the simple idea that you and your foolish argument are in fact part of me?"

"But surely," replies the Materialist, "you do not doubt that the world exists, that the Evolution of Man exists, that Judas McCabbage exists and is an actual fact."

"Granted they do exist," sighs the Idealist, "so do the reflections of an ape's face in a looking-glass, yes, they do exist, but not apart from my own mind."

"Yet the world of a blind man," says the Mystic, "is a very different place to the world a deaf man lives in, and both these worlds vary considerably from the world normally constituted man inhabits. Likewise animals, whose sense-organs vary from ours, live in altogether a different world from us. To give an eyeless worm eyes is only comparable to endowing us with a sixth sense. The world to us therefore depends wholly upon the development of our senses; and as they grow and decay so does the world with them, how much more then does the world of those who have outstepped the prison-house of their senses differ from the world of those who still lie bound therein. It is possible to conceive of a child being born blind (in a race of blind people) obtaining the use of its eyes when an old man, and thereupon entering a new world; why, therefore, should it be impossible to conceive of a man with all his senses perfect obtaining another sense or entering into another dimension.* The blind man, if a few minutes after he had

* "Whatever is intelligible and can be distinctly conceived implies no contradiction, and can never be proved false by any demonstration, argument, or abstract reasoning *a priori*."—Hume, iv., p. 44.

obtained possession of his sight were suddenly to return to a state of blindness, would have great difficulty in explaining to his blind brothers the sights he had seen, in fact none would believe him, and his difficulty in explaining in the language of blind-land the wonders of the land of sight would probably be so great that he would find more consolation in silence than in an attempted explanation: this has generally been the case with the true adepts; and those who have tried to explain themselves have been called mad by the *canaille*.

"The truth is," continues the Mystic, "both of you have been talking foolishness through your material and idealistic hats. For:

"In the Material World Matter is Existence.

"In the Sensible World Sense is Existence.

"In the Spiritual World Spirit is Existence.

"And though in the Sensible World a cow or an angel exists solely as an idea to us, this does not preclude the possibility of a cow existing as beef in the Material World, or an angel as a spirit in the Spiritual World."

"The fact is," interrupts the Sceptic, "I doubt all three of you; for from the above you all three infer a chain of events—whether material, sensual, or spiritual, thus postulating the Existence of Causality as a common property of these three worlds. Let us strike out Matter, Sense and Spirit, and what is left? Surely not Time and Space, that twin inference conceived by that Matter, Sense and Spirit we have just put to bed."

"Don't you think," says the Scientific Illuminist, "that instead of dreaming all your lives it would be a good thing to wake up and do a little work? There are four of you, and the

Kerubim of Ezekiel might perhaps engage your individual attention."

The truth is, it does not matter one rap by what name you christen the illusions of this life, call them substance, or ideas, or hallucinations, it makes not the slightest difference, for you are in them and they in you whatever you like to call them, and you must get out of them and they out of you, and the less you consider their names the better; for name-changing only creates unnecessary confusion and is a waste of time.

Let us therefore call the world a series of existences and have done with it, for it does not matter a jot what we mean by it so long as we work; very well then; Science is a part of this series, and so is Magic, and so are cows and angels, and so are landscapes, and so are visions; and the difference between these existences is the difference which lies between a cheesemonger and a poet, between a blind man and one who can see. The clearer the view the more perfect the view; the clearer the vision the more perfect the vision. The eyes of a hawk are keener than those of an owl, and so are a poet's keener than those of a cheesemonger, for he can see beauty in a ripe Stilton whilst the latter can only see two-and-sixpence a pound.

A true vision is to awakenment as awakenment is to a dream; and a perfectly clear co-ordinate vision is so nearly perfect a Reality that words cannot be found in which to translate it, yet it must not be forgotten that its truth ceases on the return of the seer to the Material plane.

The Seer is therefore the only judge of his visions, for they belong to a world in which he is absolute King, and to

describe them to one who lives in another world is like talking Dutch to a Spaniard. Our business then is, to construct if possible a universal language. This the rituals of the Golden Dawn and the study of the Qabalah did for P., and when we talk of quadrating the circle, of blinding darkness, of silent voices, &c. &c., those who have learned the alphabet of any magical language will understand ; and those who have not, if they wish to read any further with profit, had better do so, as it will help them to master the new magical language and doctrines we here offer them.

The vision of the adept is so much truer than ordinary vision that when once it has been attained to its effect is never relinquished, for it changes the whole life. Blake would have as soon doubted the existence of his wife, his mother or of himself, as that of Urizen, Los, or Luvah.

Dreams are real, hallucinations are real, delirium is real, and so is madness ; but for the most part these are Qliphothic realities, unstable, unbalanced, dangerous.

Visions are real, inspirations are real, revelation is real, and so is genius ; but these are from Kether, and the highest climber on the mystic mountain is he who will obtain the finest view, and from its summit all things will be shown unto him.

A child learning to play on the violin will not at the outset be mistaken for Sarasate or Paganini ; for there will be discord and confusion of sound. So now, as we start upon the first visions of P. we find chaos piled on chaos, much struggling and noise, a roaring of wild waters in the night, and then finally, melody, silence and the communication of the mystic books of V.V.V.V.V.

Let us now trace his progress in search of the Stone of the Philosophers, which is hidden in the Mountain of Abiegnus.

There are eighteen recorded visions * between the commencement of November and the end of December 1898, but as there is not sufficient space to include them all, only six of the most interesting will be given. Being all written in his private hieroglyphic cipher by Frater P., we have been obliged to re-write them completely, and elaborate them.

No. 5. "After fervent prayer I was carried up above the circle † which I had drawn, through a heavy and foggy atmosphere. Soon, however, the air grew purer, and after a little I found myself in a beautifully clear sky.

"On gazing up into the depths of the blue, I saw dawn immediately above me a great circle; then of a sudden, as I looked away from its centre, there swept out towards me at intolerable speed the form of a shepherd; trembling and not knowing what to say, with faltering voice I asked, 'Why speed ye?' Whereupon the answer came: 'There is haste!' Then a great gloom closed mine eyes, and a horror of defilement encompassed me, and all melted in twilight and became cloaked in the uttermost darkness. And out of the darkness there came a man clothed in blue, whose skin was of the colour of sapphire, and around him glowed a phosphor light, and in his hand he held a sword.

"And on seeing him approach I fell down and besought him to guide me, which without further word he did.

* Many of these visions were carried out with Frater C. S.

† A circle was first drawn, as in many invocations, in the centre of which the seer stood.

"On turning to the left I saw that near me was a rock door, and then for the first time I became aware that I was clothed in my robes of white.* Passing through the door, I found myself on the face of a high cliff that sank away into the abysms of space below me; and my foot slipping on the slippery stone, I stumbled forward, and would of a certainty have been dashed into that endless gulf, had not the shepherd caught me and held me back.

"Then wings were given me, and diving off from that great rocky cliff like a sea-bird, I winged my course through the still air and was filled with a great joy.

"Now, I had travelled thus but for a short time, when in the distance there appeared before me a silver-moss rugged hill. And on its summit was there built a circular temple, fashioned of burnished silver, domed and surmounted with a crescent. And for some reason unknown to me, the sight of the crescent made me tremble so that I durst not enter; and when my guide, who was still with me, saw that I was seized with a great fear, he comforted me, bidding me be of good courage, so with him I entered. Before us in the very centre of the temple there sat a woman whose countenance was bright as the essence of many moons; and as I beheld her, fear left me, so I stepped towards her and knelt reverently at her feet.

"Then, as I knelt before her, she gave me a branch of olive and myrtle, which I folded to my heart; and as I did so, of a sudden a great pillar of smoke rose from the ground before me and carried her away through the dome of the temple.

"Slowly the pillar loosened itself, and spiral puffs of smoke, creeping away from the mighty column, began to circle round

* The robes of the Neophyte in the o° = o° Ritual of the G .·. D .·..

me, at which I stepped back to where my guide was still standing. Then he advanced, and beckoning me to follow him, we entered the great pillar of smoke and were carried through the bright dome of the temple.

"On, on we soared, through regions of cloud and air; on, on, past the stars and many myriads of burning specks of fire, till at length our journey led us to a vast blue sea, upon which was resting like a white swan a ship of silver. And without staying our flight, we made towards the ship, and descending upon it, rested awhile.

"On awaking, we found that we had arrived at a fair island, upon which stood a vast temple built of blocks of silver, square in form, and surrounded by a mighty colonnade. Outside it was there set up an altar upon which a branch had been sacrificed.

"On seeing the altar, I stepped towards it and climbed upon it, and there I sacrificed myself, and the blood that had been my life bubbled from my breast, and trickling over the rough stone, was sucked up by the parched lips of the white sand. . . . And behold, as I rose from that altar, I was alone standing upon the flat top of the square temple, and those who had been with me, the shepherd and my guide, had vanished;—I was alone . . . alone.

"And as I stood there, the east became as an amethyst clasped in the arms of the sard, and a great thrill rushed through me; and as I watched, the sard became as a fawn; and as I watched again, the east quivered and the great lion of day crept over the horizon, and seizing the fawn betwixt his gleaming teeth, shook him till the fleecy clouds above were as a ram's skin flecked with blood.

"Then thrill upon thrill rushed through me, and I fell down and knelt upon the flat roof of the temple. And presently as I knelt, I perceived other suns rising around me, one in the North, and one in the South, and one in the West. And the one in the North was as a great bull blowing blood and flame from its nostrils; and the one in the South was as an eagle plucking forth the entrails of a Nubian slave; and the one in the West was as a man swallowing the ocean.

"And whilst I watched these suns rising around me, behold, though I knew it not, a fifth sun had arisen beneath where I was standing, and it was as a great wheel of revolving lightnings. And gazing at the Wonder that flamed at my feet, I partook of its glory and became brilliantly golden, and great wings of flame descended upon me, and as they enrolled me I grew thirty cubits in height—perhaps more.

"Then the sun upon which I was standing rose above the four other suns, and as it did so I found myself standing before an ancient man with snow-white beard, whose countenance was a-fired with benevolence. And as I looked upon him, a great desire possessed me to stretch forth my hand and touch his beard; and as the desire grew strong, a voice said unto me, 'Touch, it is granted thee.'

"So I stretched forth my hand and gently placed my fingers upon the venerable beard. And as I did so, the ancient man bent forward, and placing his lips to my forehead kissed me. And so sweet was that kiss that I would have lingered; but I was dismissed, for the other four suns had risen to a height equal to mine own.

"And seeing this I stretched out my wings and flew, sinking through innumerable sheets of blinding silver. And presently

I opened mine eyes, and all around me was as a dense fog; thus I returned into my body."

The vision being at an end, a thanksgiving was offered.

No. 7. This vision was undertaken by P. for strength to aid his cousin, who was in distress. As in No. 5, it commenced with a prayer, a circle being drawn around the Skryer.

"As I prayed, a feeling of drowsiness possessed me, and I found myself swinging backwards and forwards; then after a little while I grew steady, and speedily ascended. As I soared up through the air, I saw above me a great circle; this I passed through, only to behold another one greater still. As I approached it I perceived an angel coming towards me; therefore I entered the circle and knelt down.

"The angel, seeing me kneeling before him, approached me, and taking me by the hand, raised me up, kissing me as he did so. And having thus greeted me, he bade me tell him what I sought; this I did. And when I had finished speaking, he took me by the right hand and flew obliquely upwards. And as I was carried through the air, I looked down, and felt reluctant at leaving the great circle, which had now become as a point below me. And as I thought of it, of a sudden I found myself standing upon a marble floor, from out of which rushed up into the heavens a great pillar of fire. And as I gazed wonderingly at it, though on account of its brightness I could see no one, I became conscious that many people were worshipping around me. Then slowly, as my eyes became accustomed to the light, I saw that the great pillar of fire was in truth the right leg of an immense figure.

"On becoming aware of this, a great awe filled me, and

then did bewilderment possess me, for I found that I was robed in red garments in place of the white in which I had dressed myself. And as I wondered, the angel said to me: 'They have been given thee'; therefore again I knelt, and was endued with a great power.

"And as the great strength coursed through me I stood up and the angel gave me a white wand, placing it in my right hand; then fiery rain fell upon me, bursting into little flames as it touched me.

"Taller and taller did I grow, striving up and upwards to reach the face of the great figure. And as I strove, I emerged from the centre of the crown of mine own head like a white bird; and so great had been my desire that I shot upwards past my skull like an arrow from a bended bow. And swerving down, I played around the head of the great image and kissed it on the lips. But though for many minutes did I fly about that immense head, the countenance thereof was ever cloudy as a mountain seen through a storm of snow; yet nevertheless could I distinguish that the head was like an Assyrian clean-shaven, like a bull, a hawk, an Egyptian and myself.

"Intoxicated with rapture, I fluttered about the lips and then entered the great mouth.

"Up! up! I rise. I am in a chamber with two square pillars and an eye . . . I bathe in the light of this eye and the intense brilliancy of the whole room, which swallows me up.

"Bigger and bigger do I grow . . . I fill the room . . . I emerge from the top of the mighty head, and kissing once again the lips, swerve downwards and unite with the red figure below me.

"I grow great, and my white wand becomes a wand of living fire. Then I perceived that the angel had left me, and that once again fiery rain was falling around me.

"After this I departed, and in the air was surrounded by dark forms, whom I commanded to lead me back to the circle. Then I sank amid a flock of eagles, and, descending, prayed and rejoined my body.

"My body was intensely strengthened; I was filled with a feeling of power and glory. I gave thanks.'

No. 10. "Queen's Hall. During the *andante* of Beethoven's Symphony in C (No. 5) I assume white astral, and fill the entire hall. Then I looked up to God, and impulses of praise and prayer possessed me. Presently I shrink forcibly and re-enter my body."

No. 14. "I draw the circle and recite the 'Lesser Banishing Ritual';* but performed it badly, omitting an important section.

"At first there appeared to me a brightness in the West, and a darkening of the East; and whilst perplexed by this matter, I find I have entered a dirty street, and see near me a young child sitting on the doorstep of a very squalid house.

"I approached the house, and seeing me, the child scrambled to his feet and beckoned me to follow him. Pushing open the rickety door, he pointed out to me a rotten wooden staircase. This I mounted, and entered a room which apparently belonged to a student.

"In the room I found a little old man, but could not see him distinctly, as the blinds were down.

* *See* Liber O.

"He asked me my business.

"And I answered I had come to seek of him certain formulæ.

"Thereupon he opened a book which was lying on the table before him, and showed me a sigil. After I had looked at it carefully, he explained to me how I should make it, and finished by telling me that it was used to summon 'things of earth.'

DIAGRAM 55.
Sigil in Book.

"As I looked incredulously at him, he took hold of the sigil, and no sooner had he done so than from out of every crack and seam in the floor there wriggled forth a multitude of rats and other vermin.

"After this, he led me upstairs to another floor, and into a room which in the dim light appeared to be an attic.

DIAGRAM 56.
Plan of the Adept's room and the attic above.

"At the west end of this room, lying upon her back, I saw a naked woman. Turning, I challenged the Adept, who at once gave me the 0°=0° and 1°=10° signs; but he would not give me 2°=9°.*

"The Adept then turned from me and said: 'She is in a trance; she is dead; she has been dead long.' And immediately her flesh becoming rotten, fell from her bones.

"Hurriedly I asked for an explanation, but scarcely had my words left my lips than I saw that she was recovering, and that her bones were becoming once again clothed with flesh. Slowly she rose up, and then suddenly rolled round and fell heavily upon her face. For a moment she remained still, and

* These signs are given in Liber O.

then her glistening skin writhed about her bones as she wriggled over the filthy boards towards the Adept. Having reached him, she embraced his feet and then lewdly climbed and writhed up him.

"'Get to your stye,' he said in a low, commanding voice. At which I felt intensely sorry for her.

"The Adept, noticing my sympathy, turned to me and said: 'She is lust, fresh-fleshed and lovely, but rotten. She would clog the power of a man.'

"I thereupon thanked the Adept. But he, taking no notice of my thanks, pointed out to me a distant star through a hole in the roof, and then said, 'Journey there.'

"This I did, streaming up towards it like a comet, dressed in long white robes, with a flashing scimitar in my hand.

"After much peril, on account of suns and things very hot and glowing, through which I sped, I arrived there safely, on the shore of a lake, upon which was floating a boat in which stood a man.

"On seeing me, he cried out: 'Who art thou?'

"And having explained to him, he brought his boat close enough to the shore to enable me to spring into it. This I did, whereupon he seized the oars and rowed speedily into the darkness beyond.

"'Shall I soon see thy master?' I said to him. At which he glared round at me, so that his eyes looked like beads of glowing amber in the night; then he answered:

"'I who stand in the boat am great; I have a star upon my forehead.'

"I did not reply, not understanding what he meant, and soon we reached the shore and entered a cave, in the mouth

of which stood a man-like figure covered with brazen scales, horned and horrible. His colour was of verdigris; but his face was of a blackish tint. In his hand he held a club.

"'What is your name?' I cried, advancing towards him.

"'Jokam,' he answered sullenly.

"'Your sign?' (I here repeated the omitted part of the ritual). He winced, and I could see that he was a coward; nevertheless, though it displeased him, he gave me his sigil.

DIAGRAM 57. Jokam's Sigil.

"His name is spelt: יכם. Having no further question to ask him, I left him, bidding him sink.

"At the further end of the cave a man whom I had not seen as yet came rushing into my arms; at once I saw that he was being pursued by Jokam. I thereupon interposed, ordering him to make the sign of the Qabalistic Cross, which, however, he could not do.

"'What God do you worship?' I asked.

"'Alas! I have no God,' he answered. Thereupon I allowed Jokam to seize him, and re-entering the cave they sank, uttering most heart-rending yells of agony.

"As I once again approached the lake, a great albatross rose from the water, and as she did so, the star fell away from me, and a multitude of birds surrounded me and took me back to the garret which I first visited.

"For this I was very grateful, and on seeing that I had returned, the Adept came forward and took my hand, saying: 'Go on,' at which words I felt that a great strength had been imparted to me.

"I then asked him about 'Abramelin,' of whose Operation

I at this time contemplated the performance; but all he answered was: 'Go on!'

"'Shall I succeed?' I asked.

"'No man can tell another that!' he answered with a smile.

"'Is anything wanting in that book that is necessary to success?' I asked.

"'No!' he answered.

"Then I took my leave of him, and after witnessing a strange fight, returned."

No. 15. This vision was undertaken to obtain rest. It took place in the actual temple built by P., and, as was generally the case, it was commenced by the "Lesser Banishing Ritual."

"Slowly the actual temple in which I was standing became wonderfully beautified, and a white shining film floated in feathers over the surface of the floor on which I was standing, and winding itself about me, formed a great column which carried me up through the roof to a great height. Then I found, as the cloud fell away from me, that I was standing in a fair green field, and by me in great solemnity stood a shining steel-grey-silver figure, unarmed.

"'Welcome,' said the stranger with a cold dignity.

"Then he led me to a blue pool of water, and bade me plunge into it, which I did, half diving and half swimming, sending a million sparkling sapphires of water dancing in the light.

"The water was deliciously cool and refreshing, and as I struck out in it, I soon saw that I must have made a mistake, for the far shore was a great distance from me, and on it I could see shining a silvery palace.

"As I neared it I leapt to the shore, and there I found, as I approached the wonderful building, many beautiful creatures playing about it. But my haste in leaving the blue waters had been ill-advised; for suddenly a great cloud of water enveloped me, and catching me up, carried me to a great height. Then I discovered that I had been changed into a lily, whose white petals were unfolded, and that I was growing in a garden, white with a multitude of the same wonderful flowers.

"Not over long had I been there, when the form of man was again given to me, and I threw my arms above my head and then extended them, forming a cross.

"I was standing in silver-grey garments, and before me was a great white marble temple. At once I prostrated myself, and then entered. Before me I saw that all was white and fine within, and that in the temple stood a cubical altar of silver.

"I knelt before the altar; and as I did so a coldness and moisture seemed to descend upon me, which thrilled me with a delicious freshness like the falling dew. From it a cool stream arose, in the limpid waters of which I bathed my hands. Whilst in this position an angel descended with a green garment and gave it me. At first I was unwilling to wear it, but presently I did so, and after I had worn it a little while, I sacrificed it before me, when at once it became a crown of fire.

"Then a voice said to me: 'Wilt thou be of the guard?' and before I could answer yea, or nay, most lovely maidens surrounded me and armed me in silver armour and a red tabard.

"From where I had been standing I was led to the Northern entrance, where crowded a great concourse of people, and as I approached them they gave way before me. Then a voice whispered to me 'Smite'; thereupon, drawing my sword with fury I smote three times, upon which a great wailing arose.

"Having smitten down many with those three blows, I descended among them, but left my sword behind me. Thinking I had forgotten it, in vain I tried to return, and in my strivings was of a sudden armed with many potent lightnings; then at my feet there fell away a great hollow column of rolling smoke. Seeing it, I approached it and gazing down it, beheld at its furthermost extremity the earth, dark and strong. As I watched it rolling below me, a great desire possessed me to expand my consciousness and include All. This took me a vast time to accomplish, and even then my success was but moderate.

"From the column of smoke I returned to the outside of the temple and re-entered it by the Western door. Finding a gold crown upon my head, I held it up, and in the white vapour it glowed like a white light. Then an angel approached me and pressed it on to my brow, and as this was done, a feeling possessed me as if a cold shower of gold was falling through me. Then of a sudden was I carried upwards, and found myself in a second temple. Here I was conducted to the South, where stood a glittering shrine, and the light which flashed from it pierced me through and through. Blinded by the effulgence, I was led to the North to another shrine (Binah) where my eyes were anointed with cold molten silver, and immediately I saw vaguely before me a female form.

"After this I returned to the central altar, where everything fell from me, and then I returned to earth, assuming my sword and red robe to dominate the astrals. Thus did I return."

No. 18. To see Sappho.

"With bewildering speed I was carried upwards, and in the midst of my flight an angel approached me apparently to aid me, yet I tarried not, but still ascended. On, on I flew, until at length I became surprised at the great distance of my journey.

"Eventually I arrived in a strange land, and after some perplexity assumed a divine figure, which I believe to be that of Diana. Then I called Sappho, and immediately she appeared before me, a small dark woman with a wonderful skin and a copper sheen on her dark hair. Her face was very lovely, but her expression was ablaze with intense desire, and through her wild floating hair could be seen her eyes, in which glittered madness.

"On seeing me, she knelt down before me, and I, trying to comfort her, extended my hands to her, which she in turn kissed. Behind her stood the white astrals of weeping women—these were her many lovers.

"After a while I brought her into the circle in which I was standing, and raising her up, caressed her upon the forehead. Then I changed to my usual shape, at which she was exceedingly amazed, and only comforted when I told her of my great love for her. Thereupon we rose together, embracing, to a place where angels greeted us. Here we were told to go between the pillars into the temple; which we did, and saw in front of us an immense kneeling figure of some Oriental Deity.

"Before us glared a human face above a human body with arms and feet; but behind it, it was as the body of a lion.

"Sappho then gave me the 0°=0° sign, which I returned, whereupon the great figure rose and blessed us, and we embraced. Then I knelt before Sappho and said:

"'You have given me of your strength and brought me into this place of blessing; I will now give you of mine.'

"For answer she held my hands in hers, and wonderful tinglings of glory and passion flowed into me like live fire. I raised my head to her bosom, and kissed her passionately, and then I noticed that I too was a woman!

"An angel approached me and advised restraint, and so with a great calmness I passed within her body, and at once felt all her passion and longings. A mighty joy and glory encompassed me, and we became a great brown bird taking part in a mystic ceremony, the priest being the great man-lion; then again we rose and re-assumed human shape, but larger than before.

"Now we saw standing before us a venerable, beautiful and kingly figure (Tiphereth), holding a flaming sword of dazzling whiteness. This he extended to us, whilst his attendants, who were angelic figures, sang a low, melodious tune. Then he placed it in our mouth, when at once there rushed from our lips an infinite and intolerable song, which presently ceased, when the sword was returned to the king.

"Then I noticed that the sun was burning below us, so once again assuming the form of the brown bird, we flitted round the sun, bathing in its fiery flames and molten substance.

"Presently I wished to return; but could not separate myself from her, for I was absorbed in Sappho. Becoming

desperate, I called thrice unto Acheirah, who soon appeared; whereupon I explained to him my trouble. Seizing his sword, he smote at us, and we were again two human beings, just as when we met, I on the left of Sappho, whose hands were stretched out. We received the influx, and then I noticed our positions, and complained that they were wrong; for I would have been divided, so that Sappho in departing took of my left side. I left my love with her, but my strength belonged to God.

"This I explained to Acheirah, but he told me my idea was wrong, and that we were so divided that I might receive the influx of strength, and she that of mercy.

"So we returned into the temple, conversing, I saying to her: 'Enter with me the temple of the living God!'

"This she did, following me, and then knelt down at the altar, and waving a censer adored the Lord of the Universe.

"After this was at an end, we clasped our hands (1°=10° grip), kissed, and parted; she promising me that she would dwell in the temple sometimes, and hover about me, and watch me work, and aid me when I called her.

"Then I knelt before the altar, in adoration of the Lord of the Universe; but watched her upward and eastward flight, whilst she looked amorously back at me over her right shoulder, waving her hand to me. Once only did I call her, and then, once again turning to the Lord of the Universe with the sign of the Qabalistic Cross, returned to the body."

Such are some of the early visions of Frater P. They commence as we see in a series of rapidly changing and for the most part unconnected pictures, flying past the observer as the houses of a town seen through the windows of a quickly moving train. The streets which connect them are not noticed,

neither always the entire buildings themselves, nor the ground on which they stand, nor the substance of which they are built; and to one who had not travelled in a train before, say a bushman who had never wandered far from his native kraal, wonder and astonishment would be his as he watched the extraordinary disorder of the fast-flying view. At first he might be excused if he actually doubted his senses, so suddenly do the apparently moving buildings come, change and vanish—now a roof, some chimneys—then a gap—a tree—a spire—a glimpse down a long street—it is gone; now a high bank—a cutting—a tunnel and darkness; and then once again the light and the continual whirling past of countless houses.

Yet the city clerk does not wonder; for he knows well enough—too well ever to notice it—that the houses he is speeding by are built of brick and mortar, constructed on geometric and architectural plans, connected by streets and roads, by gas and water pipes, and by drains; each a microcosm in itself, regulated, ruled and ordered by codes, customs and laws, an organised unit only wanting the breath of life for it to rise up complete, and like some colossal giant stride away from before our terror-stricken eyes.

Similarly, the adept will see in these visions a great ordered kingdom, and behind all their apparent chaos rule and law; for he will understand that the sudden changing, the leaping from blue seas to silver temples, and the rushing past fiery pillars, people worshipping, red garments, hawks; and then square pillars, an eye, or a flock of eagles, is not due to disorder in the realm of the vision, but to the want of paraphrase in the mind of the beholder when he, on his return, attempts to interpret what he has seen in rational symbols and words.

A chain of thought is simply a series of vibrations arising from the contact of a sense with a symbol or a series of symbols. "If controlled by the Reasoning Power, and licensed by the Will, such vibrations will be balanced and of equal length. But if uncontrolled by the Lower Will and the Reason they will be unbalanced and inharmonious—that is, of uneven length." This we find explained in a G.·. D.·. manuscript entitled: "The Secret Wisdom of the Lesser World, or Microcosm which is Man." Further we learn from this manuscript that:

> In the case of the drunkard, the equilibrium of the Sphere of Sensations, and consequently of the Nephesch, is disturbed, and the Thought Rays in consequence are shaken at each vibration; so that the sphere of the sensation of the Nephesch is caused to rock and waver at the extremities of the Physical Body, where the Ruach's action is bounded. The thought therefore is dazzled by the Symbols of the Sphere of Sensations in the same way as the eye may be dazzled in front of a mirror if the latter be shaken or waved. The sensation, therefore, then conveyed by the thought is that of the Sphere of sensations oscillating and almost revolving about the physical body, that which translated to the physical body bringeth giddiness, sickness, vertigo, and loss of idea, of place, and position.

The fault as we see therefore lies in the preponderance of the Nephesch over the Ruach, in other words, the Emotion outbalancing the Reason.

In the last vision, No. 18, we find more exertion on the part of the Ruach than in any of the others, and this is undoubtedly accounted for by the fact that P., in this vision, set out with a definite object before him, namely, to see Sappho. The same might be said of Vision No. 7, but on consideration this will be found not to be the case, for, in No. 7, P. asks for strength to help his cousin, the very asking of which points to weakness; besides it is to be expected that a concrete idea will

take a much more definite form than an abstract one. In the former case when Sappho has once appeared, except for a break here and there, the vision is rational enough—if we can use so bastard a term to express ourselves in; not so the latter, which is particularly vague.

In considering these visions and future ones, it must be remembered that though we now insist on a continuous chain of ideas as proof of their validity, and equally so with such as we may deal with later on, we at present find, above all else, that simplicity is our most certain guide; for we are as yet solely dealing with the visions of a student, who, as such, like a school-boy, is expected to work out all his visions in full as if they were mathematical problems. The master may use algebraical and logarithmic short cuts, if he likes, in the solution of his intricate problems, and we shall also find many of these masterly rights of way are quite as baffling, I am afraid, as the curious mistaken byways of the beginner. Further, it must ever be borne in mind that the deeper we dive into the occult sciences, although the simpler our language often becomes, the less we find our ability to express ourselves in mere words and ordinary phrases; from complex terms we sink to simple paradoxes, and from philosophic and scientific symbols we rise into a land of purely linguistic hieroglyphics —and thence silence.

The task of consciously classifying and interpreting the phenomena in the Spirit Vision (in contradistinction to optical vision) is one of the chief duties undertaken by the Adeptus Minor, that is to say, of an individual who has passed through the grade of $5^\circ = 6^\circ$. P. had not as yet accomplished this. And in another part of the manuscript already referred to it is

entitled "The Task undertaken by the Adeptus Minor," and is lucidly summarised as follows:

This then is the task undertaken by the Adeptus Minor:

To expel from the Sephiroth of the Nephesch the usurpation of the Evil Sephiroth.

To equally balance the action of the Sephiroth of the Ruach and those of the Nephesch.

To prevent the Lower Will and Human Consciousness from falling into and usurping the place of the Automatic Consciousness.

To render the King of the Body (the Lower Will) obedient and anxious to execute the commands of the Higher Will; so that he be neither a usurper of the faculties of the Higher, nor a Sensual Despot, but an initiated ruler and an anointed King, the Vice-Roy and representative of the Higher Will (because inspired thereby in his Kingdom which is the Man.)

Then shall it happen that the Higher Will, *i.e.*, the Lower Genius, shall descend into the Royal Habitation, so that the Higher Will and the Lower Will shall be as one, and the Higher Genius shall descend into the Kether of the Man, bringing with him the tremendous illumination of his Angelic Nature; and the man shall become what was said of Enoch: "And Chanokh made himself to walk for ever close with the essence of the Elohim, and he existed not apart, seeing that the Elohim took possession of his being."

. . . . . .

This is also a great mystery which the Adeptus Minor must know:

How the Spiritual Consciousness can act around and beyond the Sphere of Sensation.

"Thought" is a mighty force when projected with all the strength of the Lower Will, under the Guidance of the Reasoning Faculty, and illuminated by the *Higher Will.*

Therefore, it is, that in thine occult working thou art advised to invoke the Divine and Angelic Names, so that thy Lower Will may *willingly* receive the influx of the Higher Will, which is also the Lower Genius, behind which are all potent forces.

This, therefore, is the magical manner of operation of the initiate, when "Skrying in the Spirit Vision."

He knowing *thoroughly* through his Arcane Wisdom the disposition and correspondences of the Force of the Microcosmus, selecting not any, but a certain symbol and that balanced with its correlatives, then sendeth he, as before said, a Thought-Ray from his Spiritual Consciousness, illuminated by his Higher Will, directly unto the part of his Sphere of Sensation or M. M. of the U.* which is consonant with the symbol employed. There, as in a mirror, doth he perceive its properties as reflected from the Macrocosmus shining forth into the Infinite Abyss of the Heavens; thence can he follow the Ray of

* Magical Mirror of the Universe.

Reflection therefrom, and while *concentrating his united consciousness* at that point of his Sphere of Sensation, can receive the *Direct reflection* of the Ray from the Macrocosmus.

But if instead of concentrating at that actual point of the Sphere of Sensation, and thus receiving the *Direct Ray*, as then reflected into his thought, and uniting himself with the Ray of his thought, so as to make one continuous ray from the corresponding point of the Macrocosmus unto the centre of his consciousness: if instead of this he shall *retain* the thought-ray only *touching* the Sphere of Sensation at that point, he shall, it is true, perceive the *reflection* of the Macrocosmic ray, answering to that symbol in the Sphere of his consciousness; but he shall receive this reflection, tinctured much by his own nature; and therefore to an extent *untrue*. Because his united consciousnesses have not been able to focus along the thought-ray at the circumference of the Sphere of Sensation or M. M. of the U. And this is the reason why there are so many and multifarious errors in untrained Spirit Visions: for the untrained Skryer (*i.e.*, Seer)—even supposing him free from the delusions of Obsession,* doth not know or understand how to unite his consciousness: still less what are the correspondences and harmonies between his Sphere of Sensation and the Universe—the Macrocosmus. . . .

The Art of Skrying is further explained in a G .·. D .·. manuscript entitled "Of Travelling in the Spirit Vision," in which this particular form of gaining contact, so to speak, with the Higher Will is explained as follows:

The symbol, place, direction or plane being known whereon it is desired to act, a thought-ray is sent unto the corresponding part of the Sphere of Sensations, and thence by drawing a basis of action from the refined Astral Light of the Sphere of Sensations of the Nephesch, the thought-ray is sent like an arrow from a bow right through the circumference of the Sphere of Sensations direct into the place desired. Arriving here a Sphere of Astral Light is formed by the agency of the Lower Will illuminated by the Higher Will, and, acting through the Spiritual Consciousness, by reflection along the thought-ray, the Sphere of Astral Light is partly drawn from the Nephesch, and partly from the surrounding atmosphere.

This Sphere being formed, a *Simulacrum* of the person of the Skryer is *reflected* into it along the thought-ray, and the united consciousness is then projected therein.

This sphere is therefore a duplicate reflection of the Sphere of Sensations. As it is said:

"Believe thyself to be in a place, and thou art there."

In this Astral projection, however, a certain part of the consciousness must remain

* Or a cutting off of the Higher from the Lower Will.

in the body to protect the thought-ray beyond the limits of the Sphere of Sensations (as well as the Sphere itself at that point of departure of the thought-ray) from attack by any hostile force, so that the Consciousness in this Projection is not quite so strong as the consciousness when concentrated in the natural body in ordinary life.

The return taketh place by a reversal of this process; and, save to persons whose Nephesch and physical body are exceptionally strong and healthy, the whole operation of "skrying" and travelling in the Spirit Vision is, of course, fatiguing.

Also there is another mode of Astral Projection, which can be used by the more practised and advanced Adept. This consisteth in forming first a Sphere from his own Sphere of Sensations, casting his reflection therein, and then projecting this whole Sphere to the desired place as in the previous method. But this is not easy to be done by any but the practised operator."

In fact if this projection of the Sphere to the desired place can be carried out successfully, the highest illumination may be obtained thereby, supposing the desired place to be God or Kether.

To a beginner this particular method of Attainment will appear very vague and unbalanced, for his astral journeys will consist of a chain of alarms and surprises; and the reason for this is that in almost every case he sets out with no clear idea of the place he is struggling to journey to, or the route he has chosen to adopt. He is like an explorer who sets out on a journey of discovery; the further he travels from his own native land, the more strange and uncommon do the lands appear to him through which he is journeying. Little by little the language of his country changes, melting as it were into another not unlike it but yet different; this in time also changes, and so by degrees do all his surroundings, until he finds himself in a strange country, as different from the one from which he started as an equatorial forest is from the the ice-incrusted lands of the Pole.

Sometimes the change of scenery is slight, sometimes vast,

according to the powers of attainment, but in all cases these journeys would be of little use unless method were brought into the extraordinary chaos which they at first reveal. And, as in Geography, little information could be obtained of the configuration of the Earth's surface unless explorers set out with a definite object in view, such as Columbus had when he set out on his great journey of discovery, and equipped with definite instruments; so in these Astral journeys, little or no spiritual information can be obtained unless the Skryer project, or at least set out with the intention of projecting, his Sphere to a certain and definite place. This, when applied to travelling to certain paths or places on the Tree of Life, is termed Rising on the Planes, and may lead, as above stated, should the place desired to arrive at be Kether, to the very highest Attainment.

This Rising on the Planes is a definite mystical process, and two initiates setting out to attain the same goal would find the journey, in its essentials, as similar as two ordinary individuals would find a journey from London to Paris.

Karma and environment have in these Risings on the Planes to be reckoned with, just as they would have to be taken into account in the case of the two men journeying to Paris. The one might be travelling third class, and the other first; the one might be travelling by a slow train, the other by an express; the one might see great beauty in the journey, the other little; yet both would know when they got to Dover, both would know when they were on the Channel, and both would in some way, different in detail though it might be, recognise Paris as Paris when they arrived at their destination.

This particular method of Rising on the Planes is an exceptionally interesting one to study, not only because it is most intimately connected with the Eastern methods of Yoga,* but because we have many practical results to hand, many actual facts from which we can generalise and construct a theory. Two of such examples we will give here, the first a poem by Mr. Aleister Crowley called "The Ladder," in which the projection is vertical, that is to say, directed along the central column of the Tree of Life; and the second, which is called "The Ascent unto Daäth," by V. H. Frater I. A. In the first of these "Risings" the goal of attainment is Kether, and the various headings of the poem point out clearly enough the different stages the Skryer has to pass through. From the darkness of Malkuth he passes the various symbolic colours, which will be discussed in a future chapter, as well as many of the symbols we have described, to arrive eventually at Kether. In the second, Fra. I. A. leads us as far as Daäth, the head of the Old Serpent, the Knower of Good and of Evil.

* The whole theory and practice of Raja Yoga is the awakening of a power named the Kundalini, which is coiled up in what is called the sacral plexus, and then forcing this awakened power up a canal called the Sushumna, which runs through the centre of the spinal column. "When the Kundalini is aroused, and enters the canal of the Sushumna, all the perceptions are in the mental space or Chittakasa. When it has reached that end of the canal which opens out into the brain, the objectless perception is in the knowledge space, or Chidakasa." As in the Ascent of the Central Column of the Tree of Life, there are certain centres, such as Malkuth, the Path of Tau, Yesod, the Path of Samech, Tiphereth, the Path of Gimel, Daäth, and Kether; so in the Sushumna are there certain centres or Chakkras, viz., Muladhara, Svadistthana, Manipura, Anahaba, Visuddhi, Ajna, and Sahasara. For further attributions *see* 777.

THE LADDER

"I will arise and go unto my Father."

Malkuth

Dark, dark, all dark! I cower, I cringe.
Only above me is a citron tinge
As if some echo of red, gold, and blue
Chimed on the night and let its shadow through.
Yet I who am thus prisoned and exiled
Am the right heir of glory, the crowned child.

I match my might against my Fate's,
I gird myself to reach the ultimate shores,
I arm myself the war to win:—
Lift up your heads, O mighty gates!
Be ye lift up, ye everlasting doors!
The King of Glory shall come in.

Tau

I pass from the citrine; deep indigo
Is this tall column. Snakes and vultures bend
Their hooded hate on him that would ascend.
O may the Four avail me! Ageless woe,
Fear, torture throng the threshold. Lo! The end
Of matter! The Immensity of things
Let loose—new laws, new beings, new conditions:—
Dire chaos; see! these new-fledged wings
Fail in its vaguenesses and inanitions.
Only my circle saves me from the hate
Of all these monsters dead yet animate.

I match, &c.

YESOD

Hail, thou full moon, O flame of amethyst!
Stupendous mountain on whose shoulders rest
The Eight Above. More stable is my crest
Than thine—and now I pierce thee, veil of mist!
Even as an arrow from the war-bow springs
I leap—my life is set with loftier things.

I match, &c.

SAMECH (and the crossing of the Path of Pe)

Now swift, thou azure shaft of fading fire,
Pierce through the rainbow! Swift, O swift! how streams
The world by! Let Sandalphon and his quire
Of Angels ward me!
Ho! what planet beams
This angry ray? Thy swords, thy shields, thy spears!
Thy chariots and thy horsemen, Lord! Showered spheres
Of meteors war and blaze; but I am I,
Horus himself, the Torrent of the sky
Aflame—I sweep the stormy seas of air
Towards that great globe that hangs so golden fair.

I match, &c.

TIPHERETH

Hail, hail, thou sun of harmony,
Of beauty and of ecstasy!
Thou radiance brilliant and bold!
Thou ruby rose, thou cross of gold!
Hail, centre of the cosmic plan!

Hail, mystic image of the Man!
I give the sign of slain Asar.
I give the sign of Asi towering.
I give the sign of Apep, star
Of black Destruction all-devouring.
I give thy sign, Asar re-risen :—
Break, O my spirit, from thy prison!

I match, &c.

GIMEL (with the crossing of the path of Teth)

Hail, virgin Moon, bright Moon of Her
That is God's thought and minister!
Snow-pure, sky-blue, immaculate
Hecate, in Thy book of Fate
Read thou my name, the soaring soul
That seeks the supreme, sunless goal!

And thou, great Sekhet, roar! Arise,
Confront the lion in the way!
Thy calm indomitable eyes
Lift once, and look, and pierce, and slay!

I am past. Hail, Hecate! Untrod
Thy steep ascent to God, to God!
Lo! what unnamed, unnameable
Sphere hangs above inscrutable?
There is no virtue in thy kiss
To affront that soulless swart abyss.

I match, &c.

DAÄTH

I am insane. My reason tumbles;
The tower of my being crumbles.
Here all is doubt, distress, despair:
There is no force in strength or prayer.
If pass I may, it is by might
Of the momentum of my flight.

I match, &c.

GIMEL (and the crossing of Daleth)

Free from that curse, loosed from that prison;
From all that ruin am I risen!
Pure still, the virgin moon beguiles
My azure passage with her smiles.

Now! O what love divine redeems
My death, and bathes it in her beams!
What sacring transubstantiates
My flesh and blood, and incarnates
The quintessential Pan? What shore
Stretches beyond this secret door?
Hail! O thou sevenfold star of green,
Thou fourfold glory—all this teen
Caught up in ecstasy—a boon
To pass me singing through the moon!

Nay! I knew not what glory shone
Gold from the breathless bliss beyond:
But this I know that I am gone
To the heart of God's great diamond!

I match, &c.

THE EQUINOX

Kether

I am passed through the abyss of flame.
Hear ye that I am that I am!

The Return

Behold! I clothe mine awful light
In yonder body born of night.
Its mind be open to the higher!
Its heart be lucid-luminous!
The Temple of its own desire
The Temple of the Rosy Cross!

As Horus sped the flame, Harpocrates
Receive the flame, and set the soul at ease.
I who was One am One, all light
Balanced within me, ordered right,
As it was ever to the initiate's ken,
Is now, and shall be evermore. Amen.

THE ASCENT UNTO DAÄTH

Come unto Me, ye, the Divine Lords of the Forces of Intelligence: Whose Abode is in the Place of the Gathering of the Waters:

Come unto Me, ye in whom the Secrets of Truth have their Abiding.

Come unto Me, O Tzaphqial, Aralim, Qashial, by the white Threefold Star, and in the Name of IHVH ELOHIM.

Cause ye the Paths of Wrath to be opened unto me; that I may advance over the Tree of Life unto the Place of the River.

I stand upon the Northern Quarter of the Universe of Matter, and around me glows the Ruddy Flame of Earth.
Before me is the Portal of the Path of the Spirit of the Primal Flame: Thence gleameth the Red Glory into the World of Assiah.

Lift up your Heads O ye Gates!
And be ye lifted up, ye Everlasting Doors!
And the King of Glory shall come in.

I am come forth from the Gates of Matter:
I advance over the Path of Primal Flame:
And about me the Glory of the Fire is established.
Vast before me in the distance looms the Portal of the Glory.
I am come before the Gates of the Glory of God:
I cry against them in the Name of Elohim Tzebaoth.

Lift up your Heads, O ye gates, &c.

Behind me is the Portal of the Primal Fire:
Behind me is the Golden Path of Sol:
At my right hand is the Ruddy Light of Mars:
And before me is the Gateway of the Waters of the Primal Sea.

In the Vast Name of AL the All Enduring
Let me pass through the gate of the Waters of the Primal Sea.

Lift up your Heads, O ye Gates, &c.

I am come forth from the Gates of the Glory;
Around me are breaking the waters of the Primal Sea:
My path is in the Deep Waters,
And my footsteps are in the Unknown.

Vast before me is the Portal of Geburah:
Behind it is gleaming the Fire of the Wrath of God:
I cry against Thee in the name of Elohim Gibor:
Open unto me, Gateway of God the Mighty!

Lift up your heads, O ye Gates, &c.

I am come forth from the Path of the Waters:
I stand in the World of the Power of God:
I turn my face to the Right, and the Gate of the Lion is before me—
Gate of the Path of the Lion, in the Sign of the Lion do thou open before my face.

Lift up your Heads, O ye Gates, &c.

I advance over the Path of the Leader of the Lion,
By the Power of the Daughter of the Flaming Sword.
About me the Lions are roaring for their prey;
But I am Sekhet, of the Flaming Eyes.
Turned is my face to the left,
And the Priestess of the Silver Star is my guide.
Now am I come forth upon the Path of the Lion,
And my thought in the Place of the gathering of the Waters.
I am the Established one in Daäth!
In me is the Knowledge of Good and of Evil!
In me is the Knowledge of the Light Supernal!
And my face is turned downward unto Malkuth.

Like all other methods, these, Travelling in the Spirit Vision and Rising on the Planes, are only to be judged by their success. It is impossible to lay down a single task for each individual; one may suit one, and another another; nevertheless it must be pointed out here that though these two methods, or rather two phases of one method, are in most cases fruitful in result, it is generally but a slight step forward, and very seldom does supreme illumination follow. However, as appetisers they are excellent, the student attaining to just that hunger for the Beyond, that appetite for the Unobtainable, which will carry him over many a gloomy mood, many a whispering of the impossibility of his task. Yet that they can accomplish more than this is also certain: to a few they have unlocked the Portal, to the many the Postern; but in all cases it is best that the student should place himself under the guidance of one who has actually travelled, and not trust to his own intuitions in an unknown land, for, if he do so, he will almost of a certainty be led astray, and Obsession may take the place of Illumination, and failure that of success.

Between the grades 4° = 7° and 5° = 6° seven months had to elapse, and during this time we find P. busily travelling the British Isles searching for a suitable house wherein to perform the Operation of Abramelin the Mage, which ever since the previous autumn had engaged his attention. In the month of May he had met D. D. C. F. 7° = 4°, official head of the Order of the Golden Dawn. But he was still bent on carrying out the Operation of Abramelin, and journeyed to and fro all over the country endeavouring to discover a suitable dwelling for the necessary Retirement. Thus it came about that in

October of this year we find him settled in a remote and desolate district, a tumbled chaos of lake and mountain, in an ancient manor-house, making all necessary arrangements for this great operation in Ceremonial Magic.

[The continuation of Book II. will appear in Nos. III. and IV. of THE EQUINOX.]

SCANS FROM ALEISTER CROWLEY'S

THE EQUINOX

More at https://keepsilence.org/the-equinox

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